

The Brooklyn Jewish Center Review

WEIZMANN'S SERVICE TO THE BRITISH
EMPIRE AND ZIONISM

THE RASHI WHO WAS A MAN
AND IS A LEGEND

MARGINAL JUDAISM

A BANANA PATCH IN PALESTINE

MORAL ASPECTS OF BIRTH
CONTROL

REVIEWS OF NEW BOOKS

JEWISH EVENTS

JANUARY

1940

FORUM LECTURES and DISCUSSIONS

JANUARY 29th, 1940



DOROTHY DUNBAR BROMLEY

Newspaper columnist, magazine writer and author. Her column, "Strike a Balance," appears in the *New York Post*.

Subject:

"PEACE IN A DEMOCRACY"

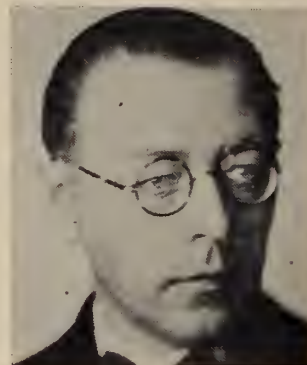
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FEBRUARY 5th



GERHART SEGER

Former member of the German Reichstag. Lecturer on Hitler's regime and the struggle between the Dictatorships and Democracies

Subject:

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WEIZMANN'S SERVICE TO THE BRITISH EMPIRE AND ZIONISM

THE repetition of the repetitiousness of history may sometimes become wearisome. That characterization of history, however, is fundamentally true. The scenery of the stage may change, and the *dramatis personae* may have different names and wear costumes of different periods. The script, however, varies but little from age to age. One king may die and another take his place. One republic may be set up, and then destroyed. One group of interests may for the moment defeat a set of principles. In the last analysis, however, the current of history has gone steadily forward, and every retrogression as nevertheless left some residuum or progress toward those ideals which we commonly denote as democracy and freedom. Power and force may triumph for a day, yet lose in the long run. In this sense, if in no other, history has indeed been on the side of the angels.

Doctor Chaim Weizmann's presence in America for the first time in six years gives point to the foregoing abstractions. In passing, it is but proper to say that the Jews of America are delighted for more than one reason at this opportunity again to welcome the leader of international Zionism. Since the emergence some three years ago of the plan for the partition of Palestine, there have been rifts in the lute of Zionist harmony. Here in America, "Ja Sagers" and "Nein Sagers" not only were fiercely denunciatory of each other during the debate, but have since been no less recriminatory of each other. After the event, the "Ja Sagers" have charged that an acceptance of the partition plan would have averted the greater calamity of the White Paper. The "Nein Sagers" answer with the statement that only the encouragement given to the Tory British Colonial Office by the attitude of the "Ja Sa-

gers" emboldened the Colonial Office to go that much further in the projection of the White Paper and its proposals.

It is, of course, futile to revive the old controversy merely in order to pass judgment on the relative correctness of either faction. We mention it here only because we have a real hope and belief that Weizmann's presence in America may serve as a catalytic agent which will completely and once for all fuse these warring factions into a Zionist unity which will not be destroyed by useless debate concerning a *fait accompli*. Weizmann has himself said that American Jewry is the sole remaining hope for the solution of the world wide Jewish problem. He must intend to use his good offices in removing any source of discord which *pro tanto* diminishes the effectiveness of American Jewry.

His superb qualities of leadership and diplomacy and the persuasiveness inherent in his own history of life-long and unselfish devotion to the cause will happily be a perfect instrument in bringing about this rapprochement. One of the primary purposes of Doctor Weizmann's visit is of course, the stimulation of the United Jewish Appeal. That is important, for money is tragically needed now as it has never been needed before. Success, however, of his attempts at unification will in the long run prove equally important with any financial results of his visit.

* * *

And now back to history. It is by now an old story known to all who are interested, just how Weizmann was of inestimable service to the British Empire during the First World. His discovery of a method of fermenting starch in order to yield acetone and butyl as necessary ingredients in high explosives has been acclaimed as one of the major causes of Allied success in that conflict. It is a matter of

record that the lack of high explosives, caused by German sinking of British shipping bringing materials from Chile and other sources of supplies, not only seriously handicapped the Allies, but in fact was one of the chief reasons for the holocausts of 1915 and 1916. It is perhaps not too much to say that Lloyd George's vigor and Weizmann's mentality together saved the British Empire from destruction.

The story is also current that the British authorities in their gratitude to Weizmann stood ready to give any reward which he might claim, including a peerage and a grant of substantial monies. To one, however, descended from the princes of Israel a membership in Burke's Peerage was of inconsiderable consequence. Weizmann's reply was entirely in keeping with the character of the man. He rejected all such offers and asked only that the British sponsor a Jewish National Homeland in Palestine. Of course, this way of putting it, that he *asked only* for such a reward is an almost criminal understatement of the verities involved. On the contrary, Weizmann placed a high valuation on his services to the British Empire, in that he asked as payment from them payment to his entire people and their whole future.

* * *

We know, of course, that other considerations were at least partially responsible for the Balfour Declaration. They rested in the realm of practical politics and the necessity of cultivating the friendship of the then powerful Jewish world. They rested then perhaps, also on an inherent sense of justice and a desire that in the creation of a newer and better world the supreme example of injustice should be wiped from the record. It is pleasant, nevertheless to insist on the fact that Weizmann, too, had his place in the process of moving the British conscience.

The bitter part of the whole story comes after the British had received their part of the bargain. It lies in

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Britain's practical repudiation not only of its obligation to Weizmann and the Jews, but of their trusteeship to the whole civilized world. We have no space here for a detailed and *seriatim* statement of the constant and purposive scuttling by the British Colonial Office of the Balfour Declaration and the Mandate. Suffice it to say, that the whole pattern of the last twenty years indicates an undeviating determination in Colonial Office circles that the British pledge of a Jewish National Homeland should not become a historic reality. This has been acted upon not openly and honestly. (We would have no less aversion for our enemies had they been open and above board concerning their plans, but would have at least accorded them a respect due to a frank statement of their purposes).

* * *

It is rumored that Weizmann, in the present hour of dark extremity that faces the British Empire, is again busily occupied in turning his scientific genius to the solution of problems of basic importance. Thus history has again repeated itself. We do not know and will not know what rewards are projected for him in the event of success. We can feel sure, however, that whatever they may be, they will not be personal to him, but will inure to the benefit of the Jewish people. It should be a matter of earnest prayer on the part of all Jews that there the repetitiousness of history should cease, and that in this instance the British promises, whatever they be, shall be kept more faithfully and with a more decent regard for the honor of the British Empire and the needs of the Jewish people than were those promises embodied in the Balfour Declaration.

—WILLIAM I. SIEGEL

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

The Same Faces—The Same Purses

THE dinner that was recently held in our Center, in the interests of the Brooklyn Federation of Jewish Charities, gave me much food for thought.

Let me say, at the very outset, that the affair was a beautiful and dignified one. The very thought that it was to serve also as a tribute to all the rabbis in our section of Brooklyn was a most happy one, and I am confident that every rabbi deeply appreciated the sentiments that were so eloquently and so sincerely expressed by the distinguished speakers.

But impressive as the dinner was, it gave me great concern. As I looked about me I saw the same faces—or almost the same—that you find at all the Federation affairs. In fact, they were the same faces that one sees at all money-raising gatherings. Where is the remainder of the Jewish community? What of that vast Jewish hinterland—the masses of Jews in all parts of this Borough, who so easily hide in their homes and apartments, and whom you do not see at any public function where an appeal for money is to be made?

In a way, there is an element of unfairness surrounding the entire situation. A comparative handful of men must carry the burden which should be shared by all in the community, certainly by all those who are blessed with more than the meagre necessities of life.

One of the speakers hinted at the fact that many Jews are so engrossed today with giving help to the Jewish people overseas and subscribing to funds for the upbuilding of Palestine, that they do not think it at all important to give for local needs. I am afraid that that does not explain the true situation. The fact of the matter is that, generally speaking, there is that same indifference towards European relief and Palestine as towards local needs. Many just ease their conscience by saying, "Others will give," and easily rationalize an excuse for their unresponsiveness.

When the Jews had a well organized

communal Jewish life such a situation was impossible. Everyone had to observe the teaching of the ancient rabbi, *Al Tifrosh Min Hatzibur*, "do not separate thyself from the responsibilities of the community." If one dared to violate that principle of communal duty he was socially ostracized. Poor and rich, all shared the responsibilities of the community. The most humble had his Charity Box hanging on the wall of his home, and not a day would pass without his contributing something for the support of those less fortunate than he. No matter how meagre his substance, he would have represented the thought that he be excused from contributing *something* toward the needs of his fellow-men.

Today, we have lost that sense of social responsibility. We have lost that feeling of "fellowship" which, as Dr. Holmes has so eloquently pointed out in his recent Forum address, is the essence of all religion.

Above all, we have today no organized community life. It is so easy for one—even if he be very wealthy—to keep away from all social responsibility, and yet not be made conscious of of a violation of the first principle of Jewish living.

Some way will have to be found, some method will have to be developed, to put to shame those in the community who should, but who refuse, to have a share in that responsibility that belongs to all of us. The new technique ought to be not to force the same people ever to increase their burden, but to enlarge the base of the number of givers and to force those who, until now, have kept aside to come forward and to assume that obligation of social living that was ever characteristic of the Jew of old.

Israel H. Levinthal

THE RASHI WHO WAS A MAN AND IS A LEGEND

An Estimate of the Great Hebrew Scholar on the Nine Hundredth Anniversary of His Birth

By DR. E. N. RABINOWITZ

TO those of us reared in early life on the Scriptures and Babylonian Talmud, our acquaintance with the commentaries of Rashi is so firmly established in our minds that we can conceive with difficulty the possibility of the study of the Jewish sacred books without the aid of his comments. Nine centuries have passed since the birth of Rashi, almost five centuries since his commentaries were put to print. During all these years his comments on the Bible, and his notes to the Talmud, have become the constant pabulum of the Jew, both the layman and the scholar, each according to his knowledge and understanding, with the result that to many of us Rashi has come to signify an institution rather than a personality. In other words, we are apt to disregard the man because of the great quality of his work. Now on the occasion of the ninth centenary of the birth of this exceptional Jew, it is important to emphasize the fact that in dealing with Rashi we have before us an individual of distinctive characteristics, a man whose traits are reflected in his significant production in the field of Jewish scholarship.

R. Solomon Yitzchaki (the son of *Yitzchak*, Isaac) whose name in the usual Rabbinic manner was contracted to "Rashi," was born at Troyes, Champagne, France, in 1040, and died in 1105. Later generations traced his ancestry to a long list of scholars culminating in the Tanna (Mishnaic scholar) R. Johanan Ha Sandalar, of the second century, C.E. Historically, however, it is only known that his father was a man of piety and learning and that his maternal uncle, R. Simon the Elder, was a noted scholar of that time. There is no doubt that both his parents wielded a salutary influence in molding his character, and that his father imparted to him the rudiments of Jewish learning and implanted within him that undying kernel of love of God and His Torah.

Because of the importance of the man, posterity invented many legends concerning him. We must, therefore, differentiate between the legendary

Rashi and the real Rashi. To the legendary Rashi future generations attributed certain miraculous experiences. The legendary Rashi was the recipient and the dispenser of miracles. The real Rashi was a simple and modest individual to whom such miraculous deeds were foreign, and, probably repugnant.

If one were asked to write a biography of Rashi, he could consciously complete his task in a few paragraphs. We have but meagre details of the events of his life. All that we know is that he married at an early age and then left his native town to study at the Rabbinical schools of Worms, Mayence and Speyer, in the Rhineland. "In want of bread, denuded of clothing and fettered by matrimony," are Rashi's own words descriptive of the conditions of his student days.

In 1064, at the age of twenty-four, Rashi returned from the Rhenish Talmudic schools and settled permanently in the town of his nativity, Troyes. Even as a student, he had established his reputation as a profound scholar, and was respected by his colleagues and honored by his distinguished teachers. There is no indication that he was ever officially accepted as Rabbi of his community. But the office of Rabbi at that time was merely honorary. A great scholar was soon recognized. Rashi's fame began to spread throughout northern France and Germany. For a livelihood, he pursued the calling of vintner. Champagne, from time immemorial, was a great wine country. Like any ordinary citizen of his town, Rashi engaged in the cultivation of grapes and prepared wine for market. To receive remuneration for any ministerial duties was then considered contrary to the spirit of the Jewish law. Torah must not be "made a spade wherewith to dig," says R. Zadoc in the tractate Aboth. The Torah is an end in itself and not to be made a means to an end.

Rashi's fame as a scholar and his growing reputation as a teacher attracted many pupils to his newly

founded academy at Troyes. Thither, students of the Talmud flocked from France and the Rhenish provinces of Germany, young men desirous of satiating their thirst for knowledge at the fountain-head of knowledge. The method he pursued with his pupils, as reflected in his great commentaries, was simple and direct. No philosophical flourishes, no dialectics, no searching after hidden and abstruse meanings was contained in his teaching. He created no unnecessary difficulties in order to display his acumen and erudition. He explained the passages of the Talmud as he knew them and was not ashamed to indicate to his listeners that a certain passage was to him obscure and unexplainable.

Thus he passed his years quietly at his work and at his study. The serenity of his later years was however marred by the great catastrophe of mediaeval Jewry, the first crusade of 1096. This calamity did not affect so much the Jews of Champagne but it brought utter destruction to the Jewish communities of the cities of the Rhineland. Rashi, undoubtedly having lost many friends and disciples during the massacres, was very much affected by these events. It is, perhaps, then that he composed a number of penitential hymns, "Selihot," as they are termed in Hebrew.

The personality of Rashi, as far as we can judge from his writings, and from what we can gather from the writings of his pupils and successors, was exceptionally noble. Kindliness, humility, directness and extreme piety were his outstanding virtues. As an example of his humaneness, we may cite the following decision rendered by him: "If during the prayer after meal," he wrote, "one interrupts oneself to feed an animal, one does not commit a reprehensible act, for one should feed one's beast before taking nourishment." His kindness is exemplified in his attitude towards the apostates, who returned to Judaism after fear of the torture and the sword of the first crusade had abated. These

poor people were condemned by the Christians and rejected by their own brethren. When Rashi was apprised of this injustice he rose heroically to protect these unfortunates. "Far be it from us," said he, "to reject those who have returned . . . They acted through fear of the sword and lost no time in returning to Judaism." Thus, one can enumerate instance after instance to illustrate the goodness of the man, his genuine saintliness and his true nobility. The saint, the sage and the man were well balanced in his make-up.

A complete appraisal of the works of Rashi are, doubtlessly, beyond the limits of our scope. Their greatness is unquestionable, their usefulness without doubt. One must remember that Rashi was above all a commentator, and as such he, perhaps, has no peer in the annals of history. Neither in Hebrew lore nor in the domain of the classics do we find commentators whose directness, terseness and precision equal those of the Rabbi of Troyes. This is a fact, particularly true of his Talmudic commentary. One word, one nuance, often clarifies and gives an entirely new coloring to a difficult passage. It has been said that there is a dearth of literary style in the works of Rashi. Such a statement is altogether valueless. There may be no poetry in a commentary. Style in literature means the presentation of a subject with clearness and ease and adaptation to the matter in hand. Rashi was completely absorbed in the spirit of the text of the Talmud and certainly elucidates its intricacies clearly and distinctly. It is also to his credit that there is no diffuseness or verbosity in his style. He always uses the correct word, never an unnecessary one. That Rashi's commentary on the Talmud is a masterpiece has never been questioned. His Bible commentary, on the other hand, has not been so universally accepted, of late. There are those who argue that Rashi could have enhanced the usefulness of the Biblical commentary by restricting himself to literal interpretation, known in Hebrew as "Peshat." It is even reported that when Rashi was an old man he confided to his grandson, Samuel ben Meir, that it was his intention to revise his commentary so that it would be more in accordance with "Peshat." Illness and his subsequent death prevented the fulfillment of this wish. But it was this very short-coming which gave Rashi's

Bible commentary its popularity among the Jewish masses. These very Midrashic interpolations add beauty and charm to his interpretations. The Jew of bygone days, upon reading his Bible as explained by Rashi, was transported from the world of fact and reality to an idealized sphere. This explains why the Jew accepted Rashi's Bible commentary above all others. The Jew, persecuted and harassed, turned to the sacred books, and in Rashi's rendition of the text found solace and satisfaction.

Because of his interpretations of the two major literary productions of the Jew, Rashi may be said to have wielded a greater influence on the evolution of the Jew than any other mediaeval scholar. At a very tender age many Jewish boys began to be instructed in the Holy Writ together with the Rashi commentary. Shortly afterward, the same boy would commence some easy passage of the Talmud, again with the commentary of Rashi. As the boy grew up to manhood he continued to peruse his Rashi either as a layman in his weekly reading of his scriptures or as a scholar to obtain a fuller understanding of a difficult passage in the "Gamara."

It has been asserted in criticism of Rashi that he possessed no philosophic outlook, no creativeness. True enough it is that Rashi does not indicate that he was possessed of speculative ability, nor does he manifest any capacity for the formulation of a general or comprehensive view. He was a master of detail but was lacking in the visualization of large-scale mental attitudes. He wrote no introduction to his commentary as other men of lesser importance to the study of the Talmud did, neither did he dwell much on its methodology nor its general character. Perhaps, this can be partly attributed to the environment in which he lived. After the collapse of the Jewish Center in Babylonia, Jewish centers of influence spread to various countries of Europe. Spain, France, Germany, and, to some extent Italy, became the spiritual and intellectual vortices of Jewry. The Jews of Spain steeped in the culture of the Arabs and guided in their mind by a resuscitated Classicism in a Moslem mold, became philosophers and systematizers, poets and grammarians. Even those of them who devoted themselves to the study of the Talmud preferred codification and systemization. Thus Spanish Jewry produced Jehudah Halevi and Ibn Gabi-

rol, poets and philosophers, Ibn Hayyui and Ibn Janach, grammarians, and Maimonides, philosopher and codifier.

The French Jew lived in barren surroundings. There was no culture deserving of that name in the Christian world of Rashi's era. The little there was of it was cast in the dry form of mediaeval Latin and was encrusted with a thick coating of ignorance and superstition.

A little before the birth of Rashi, the Babylonian academies of Sura and Pumbeditha were transplanted, so to speak, to the banks of the Rhine. The Gaonic period was at an end. How the actual transfer was made is not altogether known. All that is known is that in the tenth century the academy of Rabbeinu Gershun (960-1028) flourished in Mayence. R. Gershun's prestige was well established throughout Germany and Northern France, as can be seen by the ready acceptance of his decrees, and in particular, his decree against polygamy, still effective among all Occidental Jews.

The Jew of France and Germany, because of the lack of favorable cultural environment betook himself to a more intensified study of the Talmud in order to satisfy his mental craving. Rashi, therefore, appeared on the scene at an opportune time. Through his teachers, who were all pupils of R. Gershun, the mantle of R. Gershun descended upon him.

It appears the bases of Rashi's commentaries were laid in the classroom. As he expounded point after point in Bible and Talmud, he put his explanations in writing. His method with his pupils is illustrated in the published edition of the Rashi commentary. Every passage of the text was discussed and explained. These comments were written down and revised a number of times so that there are at least four recensions of the text of Rashi's commentaries. It is important to note that not all that passes as Rashi's commentary in the printed text of the Talmud is actually the product of his hand. Some few tractates attributed to Rashi are actually the work of some of his successors. He directed the way, however, and fixed the method of Talmudic comments.

After the almost thorough destruction of the German communities by the crusaders, it was through Rashi's prestige that the Center of Jewish studies was transferred from the Thimelnd to Champagne, where it re-

(Continued on page 23)

MARGINAL JUDAISM

By ABRAHAM M. HELLER

WHAT is the difference between the early generations and those of our day? This is a question of particular concern to Jewry. It is the old problem of the conflict of interests between immigrant parent and native-born youth. With respect to modern practical methods and procedures, youth in its progress toward maturity develops a complex of superiority over the knowledge and methods of the older generation. But in the realm of the spiritual, this self-inflated importance fades into obscurity. We moderns readily acknowledge the sovereignty of our fathers in religious loyalties and charitable activities. Speak to the average American Jew and he will unhesitatingly admit his inferiority in traditional knowledge and spiritual attainment as compared to the idealism of his forebears. He proudly confesses: "My father was a philanthropist. He made sacrifices for his beliefs and ideals. He attended synagogue services unflinchingly and knew the meaning of every prayer of the ritual. And grandfather was both saint and scholar." These reverential sentiments glorify yesterday, but are of no avail in the translation of Jewish loyalties to the needs of today. The past and the present appear not to be associated within the circumference of the current Jewish tradition.

Why this radical difference? Jews of the past generations were loyal even in times of adversity, while in our day many are indifferent to the fate and faith of Israel in seasons of comparative good fortune. I am aware that there is a soul of good in things evil and that persecution stimulates resistance. But the expression "comparative good fortune" is advisedly employed. Many are still the evil forces striving against our people. In every walk of life we are hostily reminded of our racial origin. If the Jewish disabilities of our day are any criterion a vigorous Jewish life should still prevail.

Why then shall we say we are no longer capable of bearing the burden? In what respects are we different from our fathers? Physiologically? The blood of our forebears is our blood, too. Without denying the existence of intermarriage in many lands, at one time or another, we em-

phatically reject any theory that racially we differ from past generations even of distant days. Intermarriage as applied to the Jewish people is a misnomer. Our intermarriages in most instances are "outer marriages"—a loss of Jewish identity; seldom an admixture of foreign elements. If race is a prerequisite of religion we should be no less unadulteratedly Jewish today than our ancestors were in the past centuries.

Can we ascribe our loss of Jewish loyalty to the present-day intellectual-scientific attitude? Doubtless there are those who see an apparently irreconcilable conflict between their Jewish tradition and their secular training. But the number of those whose intellectual-scientific training clashes with the cardinal principles of Judaism is too insignificant to explain the lack of a vigorous Jewish allegiance on the part of the masses. They who fall prey to the superstitious fear of the numeral 13 or accept the horseshoe as a symbol of good fortune are not troubled by the philosophic conflicts characteristic of that limited class of intelligentsia who by no means reflect the mind of the Jewish people.

The answer to the puzzle "What essential difference is there between the generations of yesterday and today?" is found in the rabbinic response: "Our forebears established their Torah on a basis of permanency; while we conceive of Jewish tradition as something incidental to other more absorbing interests." The distinction is self-evident. The claims of Jewish ideals in our day sink into oblivion when matched with the yearning for material success as the goal of life.

Sholem Alechem, the immortal Jewish philosophical humorist, graphically defines this divergence of attitude between past and present in his character story, "If I Were Rothschild." It is the picture of the old-fashioned Jew who dreams of wealth but in his dreams visions himself as the benefactor of Jewish life. His own ambitions are simple: choicer food for the Sabbath day and tuition fees for the instruction of his young. His imaginary wealth, in the main, he would use for the erection of a beautiful synagogue, for the advancement of Jewish learn-

ing and for the support of the philanthropic endeavors of his people. The modern Jew also dreams and strives for wealth, but what are his objectives? A more luxurious home, a summer retreat, the most expensive car, membership in an exclusive club and perhaps a little participation in communal life for the sake of public plaudits. Such is the psychological difference between the *Dorot Horishonim* and the *Dorot Hoahoronim*. The former took religious idealism as their mainspring of life, while we idolize materialism as our ultimate goal. And what are the results? Our sages rightly claim: in the sake of our fathers, "ze veze mitkaymin—both the spiritual and material prospered side by side" but in our day, "ze veze lo mitkayem—neither has a firm basis for existence."

How true is this rabbinic observation in the light of the 1929 economic debacle. For almost a decade we witnessed in this country a prosperity unequalled in the history of man. Wages, salaries and profits rose to limitless heights. But once this house of cards began to tumble no one was safe. Our paper securities became legends of a fantastic day and our hopes for the morrow crashed to earth. And with our intense worship of the gods of good fortune came the decline in our spiritual aspirations. Today we sadly witness the insecurity of both.

What was the major cause of the economic catastrophe of the past years, now tragically plaguing our industrial and commercial world? Some maintain that a greater supply over demand of material goods precipitated the serious breakdown of our economic structure. While deflation in monetary values due to overproduction does result in the need for economic readjustment, this theory only partially explains the 1929 calamity. The widespread difficulty arose out of an orgy of economic gambling. People forsook legitimate earnings derived from satisfying the necessities of the consumer only to invest their profits in symbols of ownership instead of actual values. A new class of absentee industrial masters came into being and in their intoxication of power tossed aside those sound, moral and ethical

relations that must exist between producer and consumer if merchandising is to be a beneficent contribution to our complex industrial civilization. To this must be added a new evil of marginal payments on large transactions, further militating against scrupulous management and honest methods of production. Profit! Substantial profit on insignificant investments, without the bother of personal effort, became the recipe for amassing fabulous wealth. A new system developed, unknown on such a vast scale to our fathers and so different from the old moral concept: "In the sweat of thy face shalt thou eat bread." Then men of property possessed their wealth, actually and legally. Only nature's major upheavals could cause their destruction. But in our system of marginal ownership any ill wind can wipe out our holdings. For, since we do not possess the property itself, the nominal title thereof means naught in a constant flux of values. Thus did many lose their legal ownership of that which they did not possess in reality.

If marginal ownership proves unsound in an economic system, it must destroy the very basis for existence in spiritual life. Yet we of American Israel have adopted the method and scope of marginal Judaism to supply our spiritual needs. Despite the wealth of observances designed to inspire the Jew, the large number of our people satisfy themselves with an insignificant fraction of Jewish traditional life. They carry the Wall Street method into their loyalties to faith and people. They satisfy themselves with a nominal investment in synagogues, culture, philanthropy and *Eretz Israel*, thereby jeopardizing the heritage for which our forebears courageously gave their all. "Our fathers established their Torah in the spirit of permanency but we conceive our Jewish tradition as only an incident among other, all-engrossing interests." Therefore did they prosper in their Judaism while we drift farther and farther away from Israel.

Ill fortune in the past left Judaism unscathed. Because we strove for a maximum religious experience, our Jewishness was deeply rooted, unmoved by tumultuous circumstance or passing whim. We were invincible against every inimical force bent upon our destruction, for our forebears, were wholehearted, devoted, self-sacrificing men and women, sustained

by their Jewish loyalties and incapable of abandoning their Jewish heritage for physical safety; nor would they barter their traditional way of life for the glamour of foreign, antagonistic cultures. They suffered temporary deflations, but to their possession of Judaism in deed as well as name, they clung with heart and soul. No absentee or marginal dealings in religious life was theirs. Therefore, though they chafed under many transient reversals, they retained their vital hold on the traditional Jewish way of life. Spiritual values are earned in proportion to investment in spiritual living. This is the essential difference between the past generation and our own. Our fathers endowed the spiritual with their loyalties, and the returns were gratifying. We give the minimum of ourselves to Jewish religious ideals; the disappointments, the losses are obvious.

Today every branch of the Jewish tree of life is dangerously weak. Our pursuit of a minimum program of Judaism has opened the doors wide to the forces of assimilation. Our Judaism is disintegrating because it has been reduced to a marginal investment. This monition is addressed not only to those of our brethren outside of synagogue walls. I am aware that considerable numbers do not enter the House of God even on the holiest days of our calendar. But what about those who profess Jewish loyalties through the synagogues? The largest number of these, so far as public worship is concerned, can show but a marginal investment of three days out of three hundred and sixty-five, a percentage less than the broker's commission on the stock market.

This infrequency of attendance is not however, the entire vexing problem of the American synagogue. The prophets of old point to an evil of their days which is applicable to our situation: "Do not trust in the falsehood, saying: 'The Temple of the Lord, the Temple of the Lord.'" "They," say the rabbis, "hoanoshim hem hekhhal adonoi, they are those men who shout: 'The Temple of the Lord' but are interested only in self-aggrandizement." Within the membership of the average religious organizations are all too many who are void of clean hands and pure hearts. They come into the House of God not for Jewish devotion and inspiration, but for unworthy, personal motives. We all know the insincere social climbers, those ambi-

tious souls who crave political office and those who make their annual contributions to the synagogue for professional or commercial self-advancement. They cry, "The Temple of the Lord," but are concerned only with their own plans. Is it any wonder that synagogue influence is ineffective in the lives even of some of those affiliated with it? Our sages recognized the harm of insincerity with reference to the synagogue when they declared: "Those who hypocritically devote themselves to heavenly service cannot draw therefrom any blessing." Our returns are dependent upon our capital investment. Our parents gave their wholehearted attachment to the synagogue and derived countless blessings in return. They who give the House of God lip-worship are rewarded with spiritual self-deficiency.

There are no short cuts to the religious life. A Judaism which is a marginal proposition only must fail. With the dwindling of the content even the form becomes illusory. Our synagogue worship lacks maximum power because of the minimum attention given to it.

And what has become of our Sabbaths and holidays, the signposts pointing the road to the higher spiritual life? Of course, we are aware of the vanishing appeal of the "Sabbaths for rest, appointed times for gladness, festivals and seasons of joy"—because of their crucial conflict with urgent economic demand. But do we return to an observance of the red letter days of the Jewish calendar when bread is no longer a problem? Many among us, if they but desired, could without any great material sacrifice adjust their commercial enterprises and professional interests to the claims of the Sabbath and Holy Days. In the face of habitual indifference to basic Jewish observance, it is not surprising that our spiritual heritage is at a low ebb. Our forebears, at a sacrifice, invested themselves in their Holy Days, therefore they gained infinitely satisfying spiritual returns; we have tossed our Sabbaths into the discard and the spirit of holiness has departed from our midst.

Our greatest source of inspiration for Jewish continuity is in Jewish learning. Are we making any real investment of ourselves in this important phase of our spiritual well-being? It is told of Rabbi Joshua, a great scholar of the Talmudic era, that in

(Continued on page 22)

A BANANA PATCH IN PALESTINE

By ARTHUR SETTEL

WE got into a lorry at Samakh and arrived in Kineret late in the afternoon when a pitiless August sun had at last relented and the hills had changed to a deep auburn. There was no one waiting to greet us at the gates of the cooperative and we went directly up to the first house we saw. It was not a house, there wasn't even a door, a colorless rag hung over an aperture that served the same purpose.

"This must be it," said Sophie.

"Let's go in," I ventured.

We left our grips without a thought to their safety and went into the shack where a young man with decidedly Semitic features sat over a pile of invoices, ledgers and cardboard folders.

"We're looking for the secretary," I said.

He couldn't speak English so I repeated, in Yiddish, "Vir suchen der secretariat."

"Im' the secretary," he answered.

"We'd like to spend some time here, we have a letter from the Labor Federation in Tel Aviv." I showed him the letter.

"I think we have room," he said after he had read the Hebrew. "Will you follow me, please?"

Thus we found ourselves, two recently married American-born Jews who had come to Palestine on a honeymoon and on eighty dollars for a capital, anchored to a Zionist collective farm that was populated with Russians, Poles, Latvians, Estonians and a trio of lads from the Bronx.

This was in 1934.

We found ourselves in the company of men and women who were known as idealists, their ideal being the return of their people to the land. To our astonishment nothing was required of us except that we work like our comrades in the fields. So far as they were concerned we might just as well have been Seventh-Day Adventists, or Waiters-for-the-End-of-the-World, or Exorcisers, Anabaptists or One-God-Believers, — we were accepted into their midst without formality, we could remain as long as we liked, we were under no obligation to perform the unsavory tasks (like scrubbing the wooden latrines) which were in fact usually reserved for the Latvian *Halutzim*, or to do heavy work for which we were obviously unfit. Sophie

was given sewing. I was sent into the fields where I was told to sit on the plow while the mule pulled it through the dry stony soil.

We were "guests" of the commune and we were given to understand that we could be admitted to full membership only after serving an apprenticeship of twelve months. Membership implied support but not active participation in political Zionism but it was not binding in any other way and could be discontinued any time at will.

Sophie and I discovered on our third day in Kineret that we had fallen into the lap of practising but non-political communists who adhered to a philosophy of life every bit as self-abnegating and naturalistic as that of Henry Thoreau but the hardships of Palestine were far more severe. Our friends regarded a life of toil as the perfect life. Bitterly hostile to the nationalism of which they had been victims, they nevertheless believed that the creation of statehood for Jews would be the only means of their salvation. Underlying this philosophy was devout belief in socialism as the ultimate goal for which they were fighting.

Against such a setting and with the beautiful Sea of Galilee for our bathtub, our source of drinking water (purified, of course) and our daily inspiration, our honeymoon became an odyssey which both of us were reluctant to end. Sophie gave up her plans to return to teaching and I on my part decided that farming communally had its advantages over work in the nerve-wracking atmosphere of a newspaper office. To horrified parents in New York we wrote that we were staying with friends in Tiberias "indefinitely"; to American friends and well-wishers we wrote that we had cut out doughnuts from our diet and were now living on tea and bread, to each other we said we had at last discovered for ourselves truth, beauty and that celebrated "something to live for."

* * *

The first weeks (I will never forget them) were the most harrowing in my life and I will forever wonder how I

survived. Had it not been for the fact that I didn't want to show myself to be a molly-coddle I would either have quit, collapsed or wept. One of the Bronx lads and I worked side-by-side and I kept up with him. I thought he must have been a man of iron and steel. Much later I learned from somebody that he was slow, lazy and often dishonest at this kind of work. But during those preliminary weeks I regarded Usher as someone to be emulated and I wouldn't quit.

Usher and I grew to know each other. We talked as we worked and during the hourly rest periods smoked and swapped personal experiences. Stripped to the waist, we lay in the shade of one of the banana trees and talked. Those rest periods were delicious respite and we used to prolong them, until, with consciences trembling, we returned to *turias*.

Usher didn't show up one day and I worked alone. The sun seemed to have become hotter, the weeds to have multiplied. I'll never forget how long the furrow looked to me in the morning when I started into it, alone. The velvet silence seemed to hasten my exhaustion. I missed Usher and later told him so,—but he was happy driving Afurchik, the mule, to the Samakh Railway Station and delivering milk and returning to drive the children to school, then bringing the fresh clover from the field to the barns.

He spent part of the afternoon clearing the barrels of kitchen refuse (all of this was done in the same wagon), he used to remain an hour or so watching it go up in smoke down near the clearing on the Lake. He was happier now than he had been digging weeds with me and I was quite miserable without him.

I remember how one night I painstakingly dragged myself in from the day's work and met Usher riding in with the water cans from the junction of the River Jordan and the artificial trough that took the water into the irrigation ditches. He was singing, leaning forward over the reins and looking down into the road. I hailed him.

"Tired?" I asked.

Then I said: "I wish I had your job. Mine's wearing me out."

He grinned.

When you learn to drive Afurchik and bulldose the work-secretary, you will probably get my job."

"Then what will you do?" I was bitterly sarcastic. "Probably sit in the haystack all day smoking English cigarettes and playing with the farm kitten. And drinking lemonade with sugar buns."

* * *

There is something about a life of toil, something terrifically sweet and unforgettable even though it is hard. I grew accustomed to the heat, to the insects which made a meal of my exposed flesh when I ceased for a moment to move, and to the back-breaking, crouching position essential to manipulating the *turia*.

I was innured to it, almost didn't mind it, enjoyed the outdoors and the great appetite that was mine and the ride home every night from the *meshek* in a long-boarded wagon that creeked and rattled over the unpaved road, and the chatter of the farmhands who quietly had accepted me as one of their number.

I loved to fling myself on my back prostrate on the earth from whence we took our sustenance and to gaze upward. I thrilled to the Galilee day-break and sunset. These things I learned to love almost insanely.

My trouble was that I couldn't stand the monotony of working by myself in those endless furrows, hacking at the parasites, making earth fly, staining hands and legs with moist soil, straining muscle and bone to the rhythm of thud! thud! thud!

The sky turned pink and then scarlet before the sun appeared over Tiberias. I lifted the *turia*. I brought it down against the rocky soil and lifted it again, repeating the movement until the water trickled into the path cut for it.

I saw that what I had done was good and levelled measured blows along a straight line which led me in and out between rows of seedlings. Hungrily the green things absorbed the water and the stream grew larger, stronger.

I opened the path cut into the soil across the meadow until the stream, cupped in narrow gorges which the *turia* had fashioned, formed a series of snake-like bends. I returned to the pump and bridled the uprush with a tin which stayed the flow and forced the water into a small pool. The

stream issued naturally from this source and satisfied, I moved away, *turia* over shoulder and cap over my eyes to guard them from the blazing sun.

The heat had grown fiercer and bathed the land in a white glow which drained the color from the greens and the browns and the greys. The great meadow stretching over a dozen square miles now lay parched, prostrate. A path of underbrush hid the rich ripe golden bananas, the clover and the neat rows of scarlet roots. The figures of the women who from afar looked like the white heads of cauliflower in full bloom moved against the horizon.

* * *

For two hours I had stood, bent under the thick foliage of the banana trees. My arms moved in a steady rhythm. The tool I was holding somewhat resembled a spade. It was covered with a thick coating of grass and mud. I stopped occasionally to scrape the iron scoop. I resumed the work, breathing regularly almost in harmony with the sound, a thud! thud! thud! that echoed in the smooth silence around me.

The earth seemed alive this morning. I breathed with the warm flush of summer. Slowly I issued along the rows of weeds, my bare feet covered with a thick layer of mud and now I stretched out on the land, face to the sky, and with the palm of my hands ran over the natural carpet which is the earth.

The banana plantation was all my own creation, all my own, the fruit of my work and now the muscles that had planted, seeded, nursed and watered the acreage of the delicious product, lay taut, motionless.

I knew every path in that green jungle, knew by heart where the clumps of unripe bananas hung and could tell you which of the trees would be barren this summer. I could have led you, eyes blind-folded, precisely to the spot where the seedlings stood shyly near the mother tree and to those other trees which never would reproduce their kind. I knew the worth and power of this forest of mine, knew its moods and its personality as I knew my own, knew its illnesses and its health.

A moment longer and, *turia* in hand, I resumed work! Thud! thud! thud! The tall grass stems, parasitic stems which drank greedily the water

intended for the banana trees, here thick and tangled with the roots, there thin and emaciated like shriveled women, fell before my onslaught.

I stopped, rubbed the mud from the sharp edge of the *turia*, and continued. The vicious blows barely missed the trunks of the trees about which in thick clusters the weeds grew and although I often came close to depleting a tree, never did the iron edge touch one of them.

The sun beat down but the palm leaves cut off the rays and shaded my body which dripped with perspiration. I sweated freely, felt the water run off my brow and saw the beads of sweat bounce off my hands onto the earth where they were instantly evaporated.

My arms swelled, my muscles lost their ache in the maddening regularity of the rhythmic thud! thud! thud! and only two hours after that first rest did I stop again, to drink and throw myself on the soft warm natural carpet of earth, now smelling the sweet natural smell of watered earth.

There were insects in swamps ready to devour me when I lay down but they shied off when I worked—now I didn't notice them. I lay motionless except for the heaving, the silent sighing, the quick intake and exhalation of breathing.

I stood once more, threw my tool over shoulder, adjusted my straw hat and made my way out of the banana patch. It was dinner time and I was hungry. I forgot my weariness as I trudged to the dining room and somebody, a short, squat youth with a contagious grin, hailed me from the kitchen yard.

Artoor, Artoor! *Boh Henna! Boh Henna! Yaisch Mihtov Bishvilah.*"

Which, translated, means, "Come here, there's a letter for you."

HILLEL FOUNDATION EXPANDING

THE Hillel Foundations, which constitute religious, cultural, recreational and social centers for Jewish undergraduates at 12 American colleges and universities, are to have extension units at 18 more such institutions of learning. The number of Jewish students who will thereby have the benefit of the Hillel program will be increased from 10,000 to 15,000. The Foundations were established and are financed by the B'nai B'rith.

REVIEWS OF NEW BOOKS

Five Books Popularizing Jewish Knowledge

By Dr. Israel H. Levinthal

IN the last issue of the *Review*, we had occasion to discuss a number of works in the field of Jewish scholarship recently published. These were the type that had an appeal for the serious student, one who had the necessary intellectual preparation to appreciate the research of the authors.

We are happy to note, however, the appearance of a number of volumes, written in popular fashion, that should appeal to the average Jewish reader, young and old. These are books for those who desire to become acquainted with the fundamental facts of Jewish life and Jewish thought, both of the past and the present day.

We shall here note a number of these books.

* * *

"Judaism," by Rabbi I. Epstein, The Epworth Press, London, 1939.

This little volume is one of the best and finest summaries of the fundamental teachings of the Jewish religion that have appeared in the English language. The author is a distinguished scholar of Rabbinics, the editor of the new English translation of the Talmud. The book is one of a series on "Great Religions of the East," and does justice to the theme assigned to the author. Within the small compass of 130 pages, Dr. Epstein ably reviews for us Jewish life and action from the destruction of the Temple in 70 A.C.E. to the present time. He interprets the faith, beliefs, teachings and practices of the Jewish people, and reveals the innermost spiritual and ethical content of Judaism as well as its universal message to the world. The book frankly represents what is called the "Orthodox" attitude, but it does not neglect or ignore the researches of modern science. One of the finest chapters in all the book is on "The Practice of Judaism," wherein Dr. Epstein logically and eloquently analyzes the value and the importance of our religious ceremonies and rituals.

The book should be read by Jew

and non-Jew. The former will get from it a new insight into the beauty of his spiritual heritage; the latter will derive from it a clearer understanding and a better appreciation of those ancient teachings and practices that make up the Jewish life.

* * *

"What We Mean By Religion," by Ira Eisenstein. Behrman's Jewish Book House, N. Y. 1938.

Rabbi Eisenstein has done well in offering a popular version of Professor Mordecai Kaplan's noteworthy work "The Meaning of God in Modern Jewish Religion." The latter book, which, by the way, has recently also appeared in Hebrew, will long remain as one of the outstanding contributions in the field of Jewish religious studies. Its contents and style, however, are for the mature student and thinker. Rabbi Eisenstein, who is the Co-Leader of the Society for the Advancement of Judaism, has put Prof. Kaplan's theories into simple language and summarized his views so as to make it possible for the young man and woman to appreciate Dr. Kaplan's contribution. A few years ago, Rabbi Eisenstein performed the same service, with considerable success, for Prof. Kaplan's great work, "Judaism As a Civilization," summarizing its contents in a volume that he termed "Creative Judaism."

In his present book the author explains the inner meanings of the Sabbath and Festivals, their messages to the modern man in a modern world, and the new interpretations they reveal of Religion and of God. The writer believes that if the Jews of today would have a better understanding of the deeper meaning of religion they would not brush it aside with impatience, nor would they say that religion is "old-fashioned" or "out of date."

The book reveals the basic principles of the "Reconstructionist" approach to Jewish belief and practice, and can thus serve as a primer for that viewpoint of Jewish life and thought. It is written in clear and simple language and presents its views in an appealing fashion.

* * *

"Jews and World Affairs," by Har-

ry L. Kessler. Block Publishing Co. N. Y. 1939.

It is hardly necessary to point out that in teaching our children and our youth the story of the Jew it is essential to give them not only the life of the Jew in the ages past, but equally to inform them of the life of the Jew in the world today. Yet the sad fact must be told that there is very little material, especially in book form, that presents in simple language the facts of the current Jewish scene. Kessler endeavors to trace the background of the important events of present day life in all lands, and thus aids the reader to get a better understanding of the problems that face him. The book describes the conditions of Jewish life in Germany and in Poland before their conquest, and in Roumania; it tells what happened to the Jews in Soviet Russia, of the experiment in Birobidjan, of the new life in Palestine and the Arab-Jewish situation; it discusses the various solutions that are proposed for the settlement of Palestinian dilemma, and gives us a very vivid picture of the problems facing the Jew in America today.

The book should be most helpful for clubs, and high school classes that interest themselves in Jewish events. The average young Jew can also read it with advantage because it will give him a clearer conception of the whole Jewish scene as it appears today.

* * *

"Rebuilding Palestine," by Ben M. Eddin. Behrman's Jewish Book House. N. Y. 1939.

This reviewer heartily subscribes to Dr. Golub's assertion, in the introduction to this volume, that "no preparation for Jewish learning can be complete without a thorough understanding of Palestine." And this book sets out to fill this need. Young people and adults will find here, briefly and dramatically told, the fascinating story of Zionism and Palestine. How the Zionist dream came to be, how the dream was transformed into deeds, who the dreamers were, their struggles, their sacrifices, their victories. All this is told in interesting fashion. Dr. Eddin was privileged to spend several years

in Palestine, where he was the Principal and Supervisor of some of the leading schools in Tel Aviv. His information is therefore authoritative and first hand.

The reader will find in this volume every phase of Palestine activity discussed—the life in the colonies and in the all-Jewish city Tel-Aviv; the development of the Hebrew language; the progress on the soil; the industrial development of the settlements; the impress upon religious life and the new meaning and vitality that are being put into the observance of the Sabbath and the Festivals; the hope for Arab-Jewish cooperation and friendship, and many other phases of that new life that must fascinate anyone who knows what Palestine means to the Jew of today. Dr. Edidin is to be congratulated for having produced a book that will help to give the average Jew a better understanding of what Zionism means, and a finer appreciation of the great epic that is being enacted in Eretz Israel.

* * *

"Judaism in a Changing World," edited by Dr. Leo Jung. Oxford University Press, N. Y., 1939.

This volume, beautifully printed and ably edited, is the fourth in the series, "The Jewish Library," sponsored by the Union of Orthodox Congregations of America. To quote from the Editor's Preface: "The world around us is changing: it is becoming bleaker and more violent from day to day. In the past we held fast to the faith, and it held us fast, lifting us above strife and moral abyss, and up to the level of purposeful living. In the present we need capacity for returning to the sources of our faith . . . so that our world be not taken from us." It is in keeping with this purpose that the various authors describe the challenges Judaism faces in contemporary civilization and endeavor to explain how it meets them. Dr. David de Sola Pool, discusses "The Challenge of Science"; Paul Goodman, of London, "The Challenge of Eretz Israel"; Rev. Dr. A. Cohen, of England, "The Challenge of Biblical Criticism"; Prof. Moses Jung, "Some Modern Challenges to Jewish Marriages." A number of other scholars discuss aspects of like problems.

All the writers are of the Orthodox school, and naturally defend their theses from that point of view. The Editor feels that "the rational approach to religion is somewhat out of

date. Science has become aware of its limitations . . . But the criticism of Jewish tenets nevertheless needs an answer lest the uninitiated give up what they never knew."

One may disagree with that point of view, or with some of the conclusions reached by a number of the writers. All, however, must agree that the Orthodox Jewish view on these many problems is most ably presented in this volume. All who hold this view in religious thinking, and all who want to know that view, will find this work of great value and of unusual interest.

Troubled Souls—"Mr. Emmanuel" and "Escape"

By Jacob Kaplan

LOUIS Golding's "Mr. Emmanuel" (Viking Press, \$2.50) and Ethel Vance's "Escape" (Little, Brown, \$2.50) are two important novels which offer grounds for comparison in more than one respect. Both are best sellers, with Nazi Germany as their locale. In each an outsider gains access to the Reich in order to give aid to someone oppressed by the heavy heel of the Hitlerites. Both give us an illuminating insight into the tortured souls of those who try to compromise with the negativism of the uncivilized values of the Nazi regime.

Novels like "Magnolia Street" and "Day of Atonement" have made Louis Golding a widely known writer. Combining a Dickensian sense of irony with a profound reverence for the Jewish past and present his work has been extremely popular both in England and America. The advance sale of "Mr. Emmanuel," for example, was immense. Its popularity is well justified. It is a sign of the times that this author, so concerned with aesthetic and cultural matters prior to his current work, should turn for his theme to politically chaotic Germany. He is extremely outspoken in his condemnation of the Nazis' lack of a sense of moral values. He is full of compassion for the victims of the Hitler juggernaut. This is conveyed to the reader through a moving, exciting narration of the most skillful variety. It is true, of course, that the novel suffers from a style which is a bit on the diffuse and the sentimental side.

This is overshadowed, however, by the convincing ring of the story.

"Mr. Emmanuel" is a sentimental, lovable, idealistic, modern Don Quixote. At the outset of the novel, he is a somewhat life-weary, lonely old gentleman, saddened through the loss of his wife and a swastika greeting on the door of his home in Magnolia Street. He is prepared to go off to Palestine to spend his last days in restful decline. Suddenly, he is confronted with a situation which gives him a new lease on life. Rose Cooper, a dear friend has taken under her care four German refugee lads. She invites Mr. Emmanuel to help her. He becomes particularly interested in Bruno, the most despondent of the boys. Bruno's father has been killed by the Nazis; his "Aryan" mother has not been heard from in many months. Driven to brooding desperation by the uncertainty of his mother's fate, Bruno attempts suicide. Mr. Emmanuel loves the boy, and forms a Quixotic resolve—to venture into the pandemonium of Nazi Germany to discover the fate of Bruno's mother.

The Brownshirts do not respond kindly to the visit of this selfless old man. They pounce upon him, charge him with complicity in an international Communist plot, and throw him into a concentration camp. Gestapo hospitality—the lead pipe and the rubber truncheon—harms him physically but not spiritually. His faith and optimism cause him to survive. His release is secured by the mistress of a high Nazi—the daughter of one of Mr. Emmanuel's Magnolia Street friends. Warned to leave the Reich, Emmanuel persists in his search. He finds Bruno's mother living a tortured, compromising existence with a Nazi. On his return, Mr. Emmanuel informs Bruno that his mother is dead rather than tell him the truth. Gone, however, are all thoughts of suicide on Bruno's part. What the Nazis have done to the old man causes Bruno to live in order to oppose the Nazis and their world. Says Bruno:—

"I can forgive them (the Nazis) for killing my father . . . even . . . my mother. My father and mother were their enemies. They were working against them. But you . . . an old man who has done nothing! . . . I will never forgive them that."

If Golding is direct and bold in painting modern Germany, Ethel Vance is somewhat vague in her portrait. She is loathe to mention the fact

that her story centers about modern Naziland. Perhaps she felt that this would add a note of the mysterious to her novel. But not for a moment is the reader fooled as to the country concerned. "Escape" is, however, despite this faulty remoteness a somewhat superior novel because of its theme and characterization, and its qualities of terseness and suspense.

It is no accident that the escape motif figures to so great a degree in the literature concerning present-day Germany. Myriads of non-Jews and Jews have had to flee for their very lives because of the anti-democratic and anti-Semitic policies of the Nazis. The essential tragedy of this modern Exodus has attracted the pens of Thomas and Klaus Mann, Robert Nathan and others. Even more vital a subject has been discovered by the contemporary writer in those for whom there was no recourse to physical escape — those doomed to the emptiness of life under one of the most ruthless dictatorships in all history. Eva Lips, in her powerful, autobiographical "Savage Symphony," and Erika Mann in her "School for Barbarians," have given us eloquent testimony of how German "Aryans," despite their correct Nordic measurements, forced to live under the oppressive rule of the swastika, longed for escape to a world of reason and sanity.

It is with these two forms of escape — physical and spiritual — that Ethel Vance's work is mainly concerned. Emmy Ritter, an American opposed to the Nazi credo, is thrown into a concentration camp, slated for execution. Her son, Mark Preysing, arrives from America anxious to do his desperate utmost to find out what has happened to her in Germany. He finds himself powerless to help her to freedom. Her salvation comes not from his hands but from that of a former servant of Madame Ritter, a philosophic concentration camp doctor, and a Countess. The doctor, who is a bit mad, had admired Emmy Ritter in his youth for the great actress she was. He cannot sit by idly and watch the inspiration of his youth murdered by the Hitlerites. He hits upon a daring plan of escape for the prisoner in collaboration with Mark. He decides to drug Emmy Ritter so that she appears dead, and then have her taken away in a coffin, revived, and helped to escape. The plan is successful. He administers some tablets to Madame Ritter which slows her

heart action, and he pronounces her dead just before the time set for her execution. Her body is claimed by Fritz Keller, her servant. The latter and Mark then take her to the house of the Countess who offers Madame Ritter refuge from her horrible ordeal. Meanwhile, to allay suspicion, Fritz and Mark bury the coffin, filled with stones. All goes well until the General, Nazi lover of the Countess, becomes suspicious. But by the time he is ready to act, Madame Ritter and her son are safely out of Germany.

The greatest interest in this novel does not lie in the plot, although it is intensely dramatic. It lies rather in the troubled search for ethical escape on the part of those who seem to accept the Nazi philosophy of life but in reality are ready to risk their lives to purge their souls of its tainted influence. The doctor and the Countess are excellent examples. When asked by Mark Preysing why he is risking all for Madame Ritter, the doctor replies: "... to put it simply, say that for the moment I'm like a cat who claws green stuff so as to vomit and purge his stomach of poison." This comes from a man who is of a profound philosophical turn of mind, who can justify the Nazi regime as demonstrating the truth of Machiavelli's dictum that the unity of the States is more important than the good of the individual. The Nazi State, he argues in another place, has brought order rather than the anarchy of individualism to Germany. Despite these professions of faith, it is evident that the doctor does not quite believe what he is saying. It is difficult to live a wholesome life in present-day Germany, he once argues with Mark. The result is that he is willing to risk his neck in planning Madame Ritter's escape in order to "purge" himself of Nazi "poison."

The Countess has no political interests, but she is welded to the Nazi regime through her lover, the general, who is high in Nazi circles. Among her acquaintances are the Mannheims, father and son, Jews. Leo has been the boyhood friend of the Countess. When young Mannheim is persecuted by the Nazis as a non-Aryan, he commits suicide. The Countess is profoundly affected by Leo's suicide although she herself is not aware how much. She dreams about him and it seems he looks reproachfully at her. When she is confronted with the opportunity of helping Madame Ritter, she does so

mostly because it brings some calm to her in a time of spiritual ferment. If Leo's death has brought her face to face with the brutality of the ethos of Nazidom, then Madame Ritter's escape affords her a means of redeeming her own compromise with Germany's Nazism. (Incidentally, it will be interesting to see how the cinema will show this side of the Countess. Greta Garbo, it is rumored, may play this part.)

The prototype of the Countess appears in Golding's novel in the woman who helps Mr. Emmanuel escape. This Jewish girl was held in abhorrence in the circles of Magnolia Street because she became the mistress of a Nazi official. As her nature and psychology is revealed we find that she has decided to stay with the Nazi so that she might help her people. She had rushed to aid Mr. Emmanuel because of this very reason. Hers was not entirely the role of traitor to her people, of compromises with the Nazis.

It is, therefore, a certain didactic quality about "Escape" and "Mr. Emmanuel" which constitutes their importance. They reveal to us the fact that the Nazis have muzzled the mouths of people but not muzzled their souls. Centuries of civilization cannot be suppressed. The Nazis may attempt to drag people down to the level of mediaeval attitudes. They may even restore such mediaeval institutions as the *Judengasse* in Poland and the Reich. But people have progressed too much along the path of modern enlightenment to be dragged down to mediaeval attitudes. They revolt as the Countess did, as Mr. Emmanuel's doctor did, as do millions in Germany, secretly, if not openly, against the Nazis' attempts to destroy the most treasured values of life and civilization.

"Evacuee" Journal

AMONG the efforts to keep the flag of Judaism flying strongly among the Jewish evacuated children must be recorded the publication of various "evacuee" journals. A most praiseworthy effort is that entitled *Young Jewry's Weekly*, published by Joint Emergency Committee for the Religious Education of Jewish children from London. This weekly serves the purpose of liaison between the Jewish educational bodies and the children who formerly came under their care in classes in London.

—London Jewish Chronicle

JEWISH EVENTS REVIEWED

IN commemoration of the nine hundredth anniversary of the birth of Rashi, the greatest Jewish commentator on the Bible and the Talmud, the Jewish Theological Seminary of this city is presenting at its Museum an exhibit of his writings, in manuscript and printed form. The writings of Rashi, whose real name was Rabbi Solomon ben Isaac, are important not only because of their authoritativeness in explaining the Bible and Talmud but also because of their aid in the study of old French. Rashi, who lived in France, often explained Hebrew words in the French language of his day. The Museum also has an exhibition of Hebrew printing in the fifteenth century which displays many rare Hebrew works, including the first Jewish books printed in Italy and Spain. Among the items displayed are the first edition of the Passover Haggadah ever printed, the only illustrated Hebrew incunabulum, and the smallest Hebrew incunabulum—a volume of Psalms.

The United Palestine Appeal, which is the central fund raising agency in this country for the upbuilding of the Jewish homeland in Palestine, has created an advisory council to which leading welfare funds have been asked to designate representatives. The purpose is to bring local contributors in closer touch with the work of the Appeal.

At the national conference of the United Palestine Appeal, attended by over 1,500 delegates, Alfred Duff Cooper, former First Lord of the British Admiralty, declared that Great Britain should scrap the White Paper policy restricting Jewish expansion in Palestine and should redouble her efforts for the development of the Jewish homeland there. Dr. Abba Hillel Silver, who was re-elected national chairman, summoned all the Jews of the United States to stand stoically together against the ravages of oppression abroad and to derive new inspiration from the "light of Palestine" where freedom and courage are the watchwords of the revival of the Jewish national home.

Speaking at that Conference after his

nomination to the Supreme Court, Attorney General Frank Murphy warned Americans of all creeds against the challenge of intolerance and the "swaggering apostles of force and violence" who are seeking to bring to this country the same conditions of group hatred that have destroyed the peace of Europe. Declaring that Palestine and the Jewish people are a part of the heritage of civilized man, he said that the revival of intolerance was not primarily or peculiarly a Jewish problem.

NEW PARTY LINE FOR "CHRISTIAN MOBILIZERS"

The Christian Mobilizers and other disseminators of race hatred are utilizing the present relief crisis in Cleveland as material for anti-Semitic propaganda. Their speakers have asserted that the influx of refugees into this country is responsible for the critical situation and that Mrs. Roosevelt is the prime mover in bringing "undesirables" here "to take food from honest Americans."

Through the efforts of the Annapolis Lodge of the B'nai B'rith, religious services for Jewish midshipmen at the United States Naval Academy are being held for the first time in the 91 years' history of that school. The Lodge arranged with Rabbi Eliezer Cohen of the Congregation Knesseth Israel for a weekly special Sunday morning service in the Synagogue for the middies.

A survey conducted among 2,000 non-Jewish students in 21 colleges in this country shows that while the majority are friendly to the Jews they oppose inter-marriage between Jews and Christians. Fifty-seven per cent of them said they personally would not marry a Jew, while 27% said they would. Sixty per cent disapproved, but 33% approved, of intermarriage. The chief reasons given for their opposition were that religious and cultural differences would produce unhappiness. Nineteen per cent were favorable to having a Jewish family live next door to their homes; 19% were opposed, and 49% were indifferent. Forty-five per cent favored admission

of Jews into fraternities and other social clubs, and 42% were opposed. Eighty-six per cent disapproved of Hitler's treatment of the Jews, 6.7% approved and 7.3% did not have a definite opinion.

The American Committee for Relief of Yemenite Jews has instituted a campaign to raise \$50,000 to aid the Jews of Yemen. About 45,000 Jews live in that land, which is an independent state in the southwestern part of Arabia. The Jews are miserably treated in that country and are in a deplorable condition. They have no rights and are not even permitted to do any work except of the meanest kind.

Arrangements are being completed for the settlement in the Dominican Republic the coming spring of a group of Jewish refugees from Germany. The colony will consist of about 500 families and several hundred unmarried men and women. The project is in the hands of Agro-Joint, a division of the Joint Distribution Committee. The original purpose of Agro-Joint, which was formed in 1924, was to aid Jews to settle as farmers in Russia.

The Roumanian government has directed that almost 2,000 Jewish refugees who have been living for weeks in boats on the Danube River be returned to concentration camps in Vienna, because enough money to

HAVEN IN KIMBERLEY

Strong support of a plan to settle Jewish refugees in the Kimberley region in Australia has been given by the Roman Catholic Archbishop of Melbourne. In an open letter to the Secretary of the Freeland League which advocates that policy, the Archbishop declared: "The people and Government of Australia, recognizing the fatherhood of God and the brotherhood of man, may give sympathetic consideration to the Kimberley proposals. You have my good wishes for the success of any scheme to help the refugees and to wipe out the stain upon common humanity."

MOST ILLEGAL PALESTINE IMMIGRANTS PROVEN ARABS

The first Blue Book published by the Palestine government shows that a majority of the illegal immigrants in Palestine in 1937 and 1938 were Arabs. Of 2,503 illegal immigrants in 1938, only 307 were Jews, 1,683 being Arabs. In 1937, there were only 93 Jews among the illegal immigrants, the Arabs numbering 897.

send them to Palestine was not raised. For the same reason, the Nazi government has imprisoned three Jewish workers in charge of refugee activities.

For the purpose of combating propaganda against the foreign-born, the New York University Division of General Education will present a series of lectures, beginning February 5th, on the part played by anti-alien groups in the history of this country. In announcing the course, Dr. Ned H. Dearborn, Dean of the Division, said: "The past few years have witnessed a significant increase in the number of groups that trade upon ignorance and fatten upon intolerance. A proper understanding of their social importance now requires that they be viewed partly in the light of similar manifestations of the past. Although all the anti-alien movements of the past seem to have been sporadic there is evidence that they formed a type of militant nativism which had a permanent effect on public opinion and the legislation of the nation."

The leading Protestant, Catholic and Jewish scholars are participating in an Institute on Religion which is being held at the Temple Israel in Wilkes-Barre, Pennsylvania. The subjects discussed at the Institute include Social Justice, Planning for Tomorrow, and the Spirit of the Good Neighbor. Among the speakers are Dr. John A. Mackay, president of Princeton Theological Seminary; Father Gregory Feige, noted Catholic writer; and Dr. Louis Finkelstein, provost of the Jewish Theological Seminary.

Over 1,500 public school teachers of all faiths recently attended a symposium on "Tolerance in Public Education" held in this city. The meeting which was addressed by eight leading speakers in the fields of religion, edu-

cation, and labor, was sponsored by the New York Round Table of the National Conference of Christians and Jews as part of a project to enlist teachers of all faiths in this city to promote tolerance programs in the schools.

Hadassah, the Women's Zionist Organization of America, has placed a surgical unit at the disposal of the Turkish government, besides sending funds, to aid victims of the recent earthquakes and floods in Turkey. This surgical unit has been drawn from the medical center maintained by it on Mt. Scopus in Jerusalem. For 28 years it has conducted hospitalization, public health, child welfare and medical research work in Palestine. Mrs. David de Sola Pool, national president of Hadassah, in writing to the Turkish ambassador in Washington, expressed the conviction that, "This errand of mercy, ministered by the Red Shield of David, cooperating with the Red Crescent and the Red Cross, bears the seeds of hope for a reconstructed world of peace and good will." The caps of Hadassah nurses are embroidered with the Shield of David just as other nurses often mark their uniform with a red cross.

The first volume of the Universal Jewish Encyclopedia, edited by Rabbi Isaac Landman of Brooklyn, has just been published. Nine more volumes are to be published during the next 12 or 15 months. This work, which will cost over \$500,000, is the first Jewish encyclopedia published in English since 1901. It will include thousands of articles on topics never before contained in any encyclopedia. Many eminent Christians have collaborated in

its production. Rabbi Landman has stated that "Replete in its knowledge of an 'indestructible people,' the encyclopedia aims to make understandable to millions of English-speaking Jews and non-Jews the origin and development, the aspirations and achievements and frustrations, the spiritual and civilizing influence of a relatively small segment of humanity."

Plans have been drawn for the erection of houses in Palestine to accommodate 1,000 labor families. Every tenant is to receive a cottage consisting of one room and a kitchen, built in such manner as to be capable of

KU KLUX KLAN REPUDIATES ANTI-SEMITISM

Recantation of its former policy of anti-Semitism has been expressed by the Ku Klux Klan. Its new "Imperial Wizard," J. A. Colescott, of Atlanta, recently declared, "I would rather see the Klan disorganized than see it continue its old policy of anti-Semitism, anti-Catholicism, or anti-alienism. Jews have equal rights under the Constitution, and as far as the Klan is concerned, they are entitled to those rights."

expansion. The cost of each cottage will be about \$300. The necessary land is to be given by the Jewish National Fund.

A vivid, heart-rending description of Nazi atrocities against the Jews has been presented by Oswald Garrison Villard, noted liberal journalist, following a trip made by him through Germany. Vehemently attacking Hitler.

(Continued on page 21)

WEIZMANN PREDICTS ABANDONMENT OF MacDONALD WHITE PAPER

A STIRRING plea that American Jewry should fulfill its responsibility of utilizing its resources and energies to develop the Jewish National Home in Palestine was made in this city by Dr. Chaim Weizmann, president of the World Zionist Organization, at his first public address in this country after an absence of almost seven years. Dr. Weizmann told an enthusiastic audience which represented all Zionist organizations in the country that Zionism had unparalleled opportunities for the salvation of the Jewish people, and that Palestine was able without further preparation, to

absorb 50,000 to 60,000 Jews yearly. He declared that the Jewish National Home had become a "solid fact woven into a fabric of Jewish history and of world history" and that the Jewish people should be ready to seize the opportunities which would come when the British government would, as he thought must happen, abandon the MacDonald White Paper. Stating that world Jewry depended on the Jews of America, he said, "If you will it, if you have the strength and courage, the time will come when our people in Palestine will take their place in the Community of Nations."

MORAL ASPECTS of BIRTH CONTROL

A Jewish Consideration of A Problem Agitating Religious Groups

(Reprinted from the *Philadelphia Jewish Exponent*)

THE action taken recently by the American Medical Association, meeting in Atlantic City, after two years of study and investigation by a committee of expert physicians, to regulate and safeguard the use of contraceptives again aroused the old controversy on that subject, especially from the large contingent of Catholic leaders and medical practitioners. Father Cox, of the Fordham University, came through with a strong statement against the action of the Association, which, he apprehends, might lead "to make the medical practitioner the grave-digger of the nation and by abortion and euthanasia its social executioner." The danger in indiscriminate birth control practices has been recognized even by those who have advocated it for many years. The birth rate in the United States has been falling very rapidly and it has been predicted that in the course of a few decades the population of the country will begin to decline quite definitely. The American Birth Control League, a few years ago, determined to lay greater stress on what it called birth selection, meaning the encouragement of larger families by "the people who should have them," and prepared itself to render guidance and advice in "helping the right sort of persons to have more children when they want them. This, however, is rather a hazardous undertaking even when entrusted to most expert and scientifically trained persons.

* * *

Birth control has ceased to be a theory and has become a fact in the lives of millions of people. There are still weak murmurs in opposition to it by minorities, religionists and even hygienists, and especially on the part of the Catholic Church, but the great public does not heed these protests. The many promises of improved health, of the amelioration of economic conditions, of the greater refinement of social relationships and of many another advantage held out by its advocates stimulated an increasing number of people to adopt it in their lives. Physicians are unable to check its progress and its abuse, and the very ad-

vocates of the system stand aghast at the menace that it presents to society and to the race. The reliance on the innate instinct in both men and women for children, the desire to beget and to rear children that may bring comfort and happiness to them personally, has also proved untenable and the manner in which some speak of motherhood and fatherhood, the flippancy used with regard to the entire subject by many of the modern generation, betokens a gradual submission of these finer emotions to the selfishness and light-mindedness that is gaining ground in our midst.

On the underlying moral problem involved in birth control, religious leaders have been at variance. The Catholic Church has been consistently outspoken against it, and Pope Pius XI declared it to be "intrinsically evil" and unjustified for any reason whatsoever. The Protestant denominations have only weakly condoned the practice. With all the intense desire for children, characteristic of the Jewish people from earliest times to the present, Jewish law has not been rigid in the prohibition of the use of contraceptives and, in cases involving danger to health, it would even encourage such use. The Central Conference of American Rabbis as well as the Rabbinical Assembly adopted resolutions in recent years which recognize birth control as a necessity in coping with social problems and appeal to the State to regulate and supervise the methods which would best produce the desired results. The orthodox Rabbis have made no formal declaration on this point, but the fact remains that the practice is widespread among all the elements of Jewry, to whatever particular interpretation of Judaism they may adhere.

* * *

It is generally admitted and recognized that the entire tenor of Jewish law and practice, as related to the marital life, is opposed to birth control. It is also admitted, even by the warmest proponents of the system, that the use of contraceptives and the extended knowledge regarding them by the youth may lead to a considerable increase in extra-marital incontinence, which we still regard as opposed to the tenets of morality and of

religion. Still, the practice has become common and the duty of the moral leaders as well as the guardians of the health of the community, the physicians, is to find the means of controlling it and keeping it within bounds, so that it does no definite harm to the physical well-being and the moral ideals of the race. As Dr. Eric M. Matsner, medical director of the American Birth Control League, said with regard to the criticism against the Medical Association, the action taken by it is intended primarily to protect mothers and children "against the fraudulent claims by unscrupulous manufacturers of ineffective and frequently dangerous birth control devices." The medical profession is surely within its rights in endeavoring to regulate the practice so as to obviate danger to life and health, but it is doubtful whether the time has not come to preach rather in behalf of larger families for the happiness of the individuals and for the preservation of the race. We can no more go to the length to which the Catholic Church is going in prohibiting birth control under any condition, but the time is ripe for a saner attitude to the entire problem so that the system which assumes to promote "health and happiness" does not succeed in the long run to destroy both.

RASHI TO BE DISCUSSED BY WOMEN'S INSTITUTE

"RASHI—The Great Illuminator" is the subject of the mid-winter assembly which will open the second semester of the Women's Institute of Jewish Studies at the Jewish Theological Seminary of America, Broadway and 122nd St., New York City, on Monday, January 29, at 2 p.m. Helen Levinthal Lyons, a graduate of the Jewish Institute of Religion and daughter of Rabbi Israel H. Levinthal of Brooklyn, will discuss "Rashi—The Man and His Work." and Dr. Solomon Grayzel, editor of the Jewish Publication Society and lecturer at Gratz College, Philadelphia, will speak of "Rashi — His Times and Our Own."

BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINTHAL TO PREACH THIS FRIDAY ON "SO IT CAN HAPPEN HERE"

This Friday evening, January 26th, at our late services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the theme, "So It Can Happen Here." In this lecture he will discuss the moral and spiritual as well as the political significance of the recent arrests of leaders in the so-called "Christian Front" movement.

Rev. Kantor will lead in the congregational singing. You and your friends are cordially invited to attend.

KURT BLUMENFELD TO ADDRESS ZIONIST MEETING

Under the auspices of the Eastern Parkway Zionist District an interesting meeting will be held on Wednesday evening, January 31st, at 8:30 o'clock.

The speaker will be Dr. Kurt Blumenfeld, formerly the leader of the Zionist movement in Germany and now the head of the Keren Hayesod in Palestine. Dr. Blumenfeld has recently arrived in this country and his address on conditions prevailing in the Holy Land should be most interesting. Admission will be free to all.

AN URGENT APPEAL TO REVIEW READERS

Rabbi Levinthal has recently made an appeal from the pulpit in behalf of all the Polish Yeshivoh which have been forced to flee from Poland and have now found temporary refuge in a number of cities in Lithuania. More than ten old historic Talmudic academies are affected. Hundreds of students and dozens of leading rabbis and teachers are endeavoring to keep intact the old fortresses of Jewish learning. The Rabbi appeals to the generosity of our readers to make a contribution towards the upkeep of these worthy academies. Checks may be made out in the name of Emergency Appeal, United European Yeshivoh, and addressed to Rabbi Levinthal at the Center. The Rabbi hopes that many of our members will respond.

AN OPPORTUNITY TO HELP REFUGEE WOMEN

The Brooklyn section of the National Council of Jewish Women requests us to announce to our members that there is a group of professionally trained refugee waitresses available for regular employment or for special work by the evening or hour. The latter service can be secured at the rate of 50c per hour plus carfare. A number of those women live in Brooklyn and are anxious to secure jobs in our borough. Arrangements for such services may be made by calling the Council office at 285 Schermerhorn Street, Triangle 5-9321.

The Council also desires to announce that it is cooperating with the New York Adult Education Council in establishing small homogenous English classes for refugees. A number have already been opened in different neighborhoods. In Brooklyn there are three and we trust that members knowing refugees will give this information to them.

NEXT SISTERHOOD MEETING FEB. 19th

The second Monday in February will be Lincoln's Birthday. The Sisterhood will therefore hold its next monthly meeting on Monday, February 19th at 1:30 o'clock. Mrs. M. Klinghoffer, co-chairman of the Program Committee, is arranging a very interesting program for the entertainment of all the members. We trust that the women will reserve that afternoon for this important Sisterhood meeting.

YOUNG FOLKS LEAGUE ACTIVITIES

The Y. F. L. is holding a Cocktail Party and Tea Dance this Sunday afternoon, January 28th at 4 P. M. There will be no admission charge and the party is limited to members of the Center and their invited guests.

On February 6th at 9 P.M. a regular meeting will take place. Watch the *Bulletin* for announcement of the evening's speaker.

John W. Duffield, head of the Speakers Bureau of the New York Times will deliver a talk on the foreign situation at the meeting of the Young Folks League on February 20th.

ADVANCE NOTICE

On Friday evening, February 2nd, the guest preacher in our pulpit will be Rabbi Moses J. Abels, formerly of Temple Emanu-el in Borough Park. Rabbi Abels is now connected with the Research Department of the American Jewish Committee. He will preach on the subject: "Shall We Accept Defeatism?"

HEBREW SCHOOL NEW TERM REGISTRATION NOW TAKING PLACE

The Spring term in our afternoon Hebrew School will begin on February 1st. New pupils are now being enrolled for that term. Parents are urged to bring their sons and daughters of school age for registration as early as possible.

SPECIAL REQUEST TO SABBATH OBSERVERS

Business men in our congregation who observe the Sabbath are requested to please note that the National Council of Young Israel conducts an employment bureau for Sabbath observers at 200 West 40th Street, New York. There is also another important agency, the Jewish Sabbath Alliance at 302 East 14th Street, New York City that offers a similar service to Sabbath observing applicants for work. It would be a gracious act on the part of those employers who when seeking help, would get in touch with either of these two agencies as both have a long list of fine young men and women who are seeking positions but who refuse to accept positions where they will have to violate the Sabbath.

BAR MITZVAH

The Center extends its best wishes and congratulations to Dr. and Mrs. Joseph Horowitz of 1011 President Street upon the Bar Mitzvah of their son Howard which will be held at the Center this Saturday morning, Jan. 27th.

PERSONALS

Rabbi Levinthal was the principal speaker at the 15th anniversary banquet of the Temple Emanu-El in Providence, Rhode Island on Sunday evening, January 21st.

On Friday, January 5th he lectured to the students of the Jewish Institute of Religion on Homiletics.

On Thursday evening, January 18th he addressed a Zionist Rally at Temple Shaare Tefillah in Flatbush and on Tuesday evening, January 23rd a Zionist Rally in Temple Emanu-El, Borough Park.

On Wednesday, January 17th, he delivered the Invocation at the Annual Convention Luncheon of the Federation of Women's Clubs of New York at the Astor.

On Tuesday, January 23rd he took part as the Jewish representative in the dedication of the new Public School 244 in Brooklyn.

Doctor Michael Higger, whom we are proud to have on our faculty for the Institute of Jewish Studies for Adults has been awarded a grant as a research fellow for 1940 by the American Academy for Jewish Research in recognition of his work in the field of Rabbinic Literature. The *Review* wants to take this means of extending to Doctor Higger our sincere congratulations upon this great honor that has been conferred upon him.

CONGRATULATIONS

Our heartiest congratulations and best wishes are extended to the following:

Judge and Mrs. Emanuel Greenberg of 1281 Carroll Street on the occasion of the marriage of their daughter, Edith A. to Dr. Joseph A. Rosenberg, on January 24th.

Mr. Milton D. Balsam of 239 Ocean Avenue upon his marriage to Miss Honey Eisenberg on January 21st.

Mr. and Mrs. Joseph Horowitz of 25 Eastern Parkway who celebrated their 40th wedding anniversary on January 17th.

Mr. Thomas Rutta of 311 Rogers Avenue upon his marriage to Miss Evelyn Goldstein on January 14th.

Miss Ruth Kuflik of 609 Empire Blvd. upon her engagement to Mr. Samuel Schnell, Jr.

MEMORIAL GIFT TO CENTER LIBRARY

Mr. and Mrs. Irving Rosenfeld have donated to the Center library the newly published English translation of *Zohar* published by the Soncino Press in

London, in memory of her beloved and departed sister, Miriam Chertoff. The Center is very happy to receive this gift because it now completes the entire set of the Hebrew classics which were published by the Soncino Press in the English language. We have the complete *Talmud*, the *Modrash*, and now the *Zohar*.

ADDITIONS TO THE LIBRARY

"Einstein for Everybody"—H. Nuremberg.

"The Jewish Spiritual Heroes"—(3 vol.)—G. Bader.

"Aftergrowth and Other Stories"—H. N. Bialik.

"The Ship of Hope"—Ruben Rothgiesser.

"The Jew in the Literature of England"—Montague F. Modder.

"Cold Pogrom"—Mac Ludwig Berges.

"Sufferance is the Badge"—Abram Leon Sacher.

"Hanukkah. The Feast of Lights"—Emily Solis-Cohen.

EXPRESSIONS OF CONDOLENCE

We extend our most heartfelt expressions of sympathy and condolence to the following:

Mrs. Hyman Abrams of 404 Crown Street who lost her mother, Mrs. Sophie Rappaport on January 23rd.

Mrs. William H. Hyde of 857 Eastern Parkway on the loss of her mother on January 20th.

Mr. J. B. Misikoff of 565 East 91st Street whose mother passed away on January 19th.

SABBATH SERVICES

Kindling of candles at 4:52 o'clock.

Friday evening services at 4:45.

Sabbath services, Parsha Yitro, will commence at 8:45 A.M. Rabbi Levinthal will preach on the weekly portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:45 P.M.

Mincha services at 4:50 P.M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 4:50 P.M.

ACKNOWLEDGMENT OF GIFTS

We are grateful to the following for the donation of gifts:

Library

Joseph Haussmann

Ina Klein

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Dr. I. H. Levinthal

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RESERVED SECTION 75c

GENERAL ADMISSION 50c

Advance Sale Prices at reduced rates:
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Secure Your Tickets Now!

APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Barzo, Abraham
Jewelry Unmarried
Res. 1447 Carroll St.
Bus. 253 W. 34th St.
Proposed by Benj. H. Wisner

Berger, Miss Pearl
Res. 214 E. 94th St.

Bergman, Lester V.
Medical Illustrations Unmarried
Res. 715 Eastern Parkway
Bus. Same

Bookbinder, Isidor J.
Insurance Married
Res. 240 Crown St.
Bus. 527 - 5th Ave.

Chiperstone, Fred
Gloves Unmarried
Res. 132 Alabama Ave.
Bus. 468 - 4th Ave.

Geduld, I. Joseph
Teacher Unmarried
Res. 1710 Carroll St.
Bus. Jr. High School No. 73
Proposed by Nathan Lewis

Gorodiz, Miss Shirley
Res. 175 Eastern Parkway
Proposed by Audrey M. Greenberg

Halprin, Miss Sadie
Res. 990 President St.

Levin, Maurice
Ins. Married
Res. 1072 Park Place
Bus. 160 Broadway

Mandel, Irving S.
Banking Married
Res. 456 Brooklyn Ave.

Bus. 1756 Pitkin Ave.
Proposed by Samuel Greenblatt

Mazer, Nathan
Teacher Unmarried
Res. 250 Montgomery St.
Bus. Eastern District H. S.
Proposed by Joseph Brown

Nuskind, Charles
Textile Designs Unmarried
Res. 413 Sutter Ave.
Bus. 145 W. 40th St.
Proposed by Harry Geller

Pector, Harold
Sportswear Unmarried
Res. 356 Bradford St.
Bus. 29 W. 38th St.
Proposed by Harry Geller

Rottenberg, Stanley H.
Woolens Unmarried
Res. 135 Eastern Parkway
Bus. 10 W. 20th St.
Proposed by Samuel Rottenberg

Rubenstein, David
Shoes Married
Res. 2121 Westbury Court
Bus. 42 Duane St.
Proposed by Morris Hirsch

Teitelbaum, David
Pencils Married
Res. 1740 Carroll St.
Bus. 487 Broadway
Proposed by Samuel A. Seeger

Uhlman, Edward
Publisher Unmarried
Res. 538 Sheffield Ave.
Bus. 154 Nassau St.
Proposed by Harry Geller

EMANUEL GREENBERG
Chairman, Membership Committee

BASKETBALL NEWS

The Center Varsity "five" is still maintaining its fast pace and excellent team play. Since the game which our team lost to the Ohrbach squad (and incidentally our series with them stands 1-1) our boys won "nine" straight games. Among the victims have been the following: Passaic Y, Eighth Avenue Temple, Prospect Y, Newark Y, Allentown Y, Hebrew Educational Society, Knights of Columbus, Jersey City Y, and the latest victim was the strong Union Temple team. In the last game they received the worst drubbing of the year, the score being 55-32. In this game our neighborhood rivals did not stand a chance with the opening of the first

whistle.

In the matter of the League our team is tied for 1st place with the strong Newark Y. The only game we have lost in League competition was to Newark by the narrow margin of two points. Recently we returned a visit to Newark where our boys went to town winning 44-33, thereby putting us both in a tie.

Our record to date stands 20 games won and two lost, having evened the score with the two teams who had defeated us.

Our next game will be played Sunday evening, January 28th against the Jersey City Y.M.H.A. This game is a League game. Come early and see our boys in action.

BASKETBALL GAMES

Next Sunday Evening, Jan. 28
at 9 P. M.

•
BROOKLYN JEWISH CENTER
vs.
JERSEY CITY Y. M. H. A.

•
ADMISSION — 50c
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ONE THOUSAND MEMBERS AS A TRIBUTE TO RABBI LEVINTHAL

A call has been issued to the membership of the Brooklyn Jewish Center urging them to enroll as members of the Eastern Parkway Zionist District as a tribute to Rabbi Levintal on the occasion of his election as President of the Brooklyn Zionist Region. The campaign is for the enrollment of one thousand members, whose names will be presented to Rabbi Levintal on his birthday, February 12th.

Please send your check for \$5 representing the annual dues in the district, to the Center office.

SUNDAY SCHOOL CHILDREN CONTRIBUTE TO MANY WORTHY CAUSES

The most interesting assembly of our Sunday School was held on Sunday ymornning, January 14th when the representatives of all the classes made their annual distribution in behalf of their classes of the Keren Ami to many worthy causes. The Keren Ami is a special fund to which all the children contribute every Sunday morning and which is distributed by representatives of the classes to charitable, educational, and national appeals. The large sum of \$125 was distributed.

CLUB NOTES

The Junior League arranged pre-exam and post-exam dances.

A new group of boys (age 17) called the Inta-League is being formed under the leadership of Mr. David Fisch. Meetings—Saturday evenings.

The Senior Girls have invited a neighboring group of boys to a social on Jan. 27. The committee in charge: Lucille Radow, Norma Miller, Ruth Landa.

The Shomrim and Center Girls arranged a highly successful party on January 13th. The committee consisted of Gabriel Rosenfeld, Martin Feinberg, Rosalie Gross, Winifred Sherman, Helen Bernhardt, Judith Levi.

The Maccabees and Vivalets have arranged a Chamisho Osor party for January 27th. The Maccabees held an oratorical contest. Winner: Ephraim Feldman, "Jews in America and Europe." Honorable mention: Herzl Hammer, "A Proselyte," Samuel Zimbaum "Current Events," Herbert Levy, "The Blue Box." The Vivalets made a Palestinian orchard in honor of Chamisho Osor. The following participated: H. Feiler, J. Teller, D.

Abrams, C. Gumeiner, A. Teitelbaum, H. Atlas, R. Flaumenhaft, H. Misel, L. Lubin.

The Candle-Lite Girls held a successful Chamisho Osor party.

The Photography Club meets every Sunday in the Center Academy Dark Room.

BOXING CLASS ORGANIZED

Under the auspices of our Physical Training Department, classes are now being organized in amateur boxing. Members who are interested in joining this group will please communicate with our Physical Training Director, Sam Schoenfeld, or Milton J. Goell. The first meeting of the group will be held this Sunday morning, January 28th at 10:30 o'clock in the office of the Physical Training Director.

HANDBALL TOURNAMENT

The mens doubles handball tournament is now being arranged. Get your entry in with Sam Schoenfeld. Fee per team: 50c. Entries close soon. Prizes will be awarded.

SCHEDULE OF JUNIOR CLUB MEETINGS

The following junior clubs meet Saturday evenings at 7:30 o'clock.

Inta-League (boys).

Senior Girls (meets at 7 o'clock).

Center Boys

Shomrim (boys).

Maccabees.

Vivalets (girls).

On Sunday afternoons at 2:30 o'clock the following clubs convene:

Photography—Open to all club members.

Candle Lites (girls).

CENTER RESTAURANT

The restaurant of the Center is open on Sundays from 12 noon to 5 p.m. Regular dinners and a la carte meals are served. Center members are cordially invited to use the facilities of our restaurant for themselves and their friends.

PERSONAL

Mr. Emanuel M. Edelstein, a member of our Hebrew School faculty, was elected for the third successive year as President of the Hebrew Teachers Union.

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JEWISH EVENTS REVIEWED

(Continued from page 15)

ler's plan to force the Jews in territory under Germany's control to migrate to a "reservation," in Poland, Mr. Villard declares that "For sadistic cruelty—yes, for deliberate wholesale murder—I know of nothing in history to surpass this atrocity." Horrified at the misdeeds of the Nazis, he observes that "Every remaining Jew, wherever he may be in Germany or in Czechoslovakia, sits in his home expecting with every ring of the doorbell that his death sentence has arrived."

Over 1,200 Jews in Palestine have volunteered for active army duty in France with the Czech legion. The government of Palestine has granted an amnesty which enables many Arab exiles to return to that country. The amnesty applies only to those against whom no criminal charges or formal exclusion orders exist and who are prepared to observe the law and cooperate in the rehabilitation of the land . . . The difficult conditions facing Palestine's citrus industry have brought the Jews and Arabs much closer to each other. Orange growers of both groups are joining together to make demands on the government to protect their common economic interests. Several ardent Nationalists are among the Arabs who have ex-

pressed a desire to cooperate with the Jewish growers.

That another family of Maccabees may arise to fling their challenge into the face of the present-day despotic rulers, is the hope expressed by the Rev. James M. Gillis, editor of the *Catholic World*. In a radio broadcast under the auspices of the National Council of Catholic Men, Father Gillis pointed to that "example of ancient heroism" as a spur to "some modern hero" to combat those "mad rulers who demand that all peoples shall bow the head, bend the knee, prostrate themselves and offer incense to the State as God."

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MARGINAL JUDAISM

(Continued from page 8)

his infant days his mother used to carry him to the schoolhouse daily so that his ears might become attuned to the message of the Torah. We are aware that the forces of assimilation sometimes alienate our sons and daughters even though they have been more or less Jewishly trained. How much the more then do those who are totally ignorant of our spiritual treasures expose themselves to the dangers of a hostile environment? Would that our mothers of this generation were like the mother of Rabbi Joshua. But, alas! Instead of such enthusiasm for Jewish learning, we now hear the querulous complaint: "My son will not be a rabbi anyway. Why the many hours of instruction?" And even if we forget for the moment the vast numbers untouched by the spirit of Jewish learning, we still have with us the vexatious problem of the method and content of instruction. The knowledge imparted to most of our youth is limited to the mechanics of the language and only a smattering of the spiritual values of our great tradition. Adult study of the Torah is even more marginal. A strange outlook on the need of Jewish investment and interest characterizes many parents: the synagogue, the school and the clubroom, they sincerely believe, are primarily for the young. "We of the older generation," they say, "are Jews, irrespective of whether or not we participate in Jewish religious, organized life; but our children must be saved for posterity." Previous generations conceived the Torah as an essential institution in the scheme of life for young and old alike; therefore, their Judaism prospered. But we have vetoed this principle; hence our spiritual instability.

Of all the attributes ascribing nobility to Jewish character, none surpasses our much-heralded compassion for the poor. Those familiar with our history know that only recipients of alms were exempt from the sacred duty to contribute to the community's philanthropic funds. Indeed we were "Rakhmonim bene rakhmonim." Men of deep sympathies emulating the idealism of preceding generations.

What heritage will we bequeath to our children? Though we disagree, we can understand the neglect of the synagogue, the desecration of the Sabbath day, the indifference to Jewish

learning on the ground of "I do not believe." But who cannot intellectually accept and act upon the precept to aid the impoverished? The margin of our interest in Jewish philanthropy is almost at the vanishing-point. The support for all the charitable endeavors in this far-flung community is derived from less than ten per cent of the entire Jewish population. Think of the vast numbers who never stretch out their hand in aid of the indigent—their own flesh and blood. The deep-rooted interest of our fathers in the principle, "And thou shalt surely help," gave them soul-satisfaction; our self-centered interest has produced a painfully exaggerated ego in a world of "take care of yourself."

We respect the opinion of those who on principle do not accept the program of political Zionism. We are convinced of the logic and justice of our own position, but the right to differ is inherent in every phase of Jewish life. However, those whose conscience will not permit them to participate in the holy task of Zion rebuild are few compared to the multitudes who shout Amen but invest naught of their money and means in fulfillment of the prophetic vision: "And thy children shall return to the land of their cradle." To paraphrase a sentiment of the rabbis: a generation that is offered the opportunity to rebuild the Holy Land and Temple and does not grasp the opportunity commits the crime of destruction. What did we do with the grant of the Balfour Declaration during the phenomenal decade of American prosperity? What were our investments in the land of our fathers? This chapter in our history might have reflected greater credit upon our generation. Had such opportunity appeared in the lives of our fathers, the means for the rebuilding of the land of Israel would not have been lacking. The difference is unmistakable between past Jewish generations and our own. They gave their maximum to Jewish life and we give the minimum. They enjoyed spiritual power; we are spiritually famished. Each generation may be judged according to its investment.

This has been our greatest shortcoming, a marginal interest in spiritual endeavors. Unlike our fathers, we have given ourselves completely to the

pursuit of material security and have evidenced but a passing concern for Jewish tradition. The principle of investment and sacrifice is not alone a prerequisite for the attainment of material success but for the spiritual life as well. Our sages emphasized this truth: "The Holy One, blessed be He, granted three gifts unto our people: Torah, land and immortality; but the blessings of none redounds to us, unless we ourselves strive and suffer for their achievement. Our forebears recognized this principle. They gladly gave their all in order to rise to spiritual heights. And they did rise.

We today admit our deficiency in the realm of the spiritual, for we know the significant investments we make toward soulful living. And as men of practical affairs we may expect no greater return. "One wonders," remarks a great Talmudic scholar, "why the Almighty saw fit to perform miracles in early Jewish generations but does not repeat them in our days." To which the reply is made: "Our forebears gave their very lives for the sanctification of the Holy Name, therefore they were worthy of miracles, but we, unwilling to emulate their example, are undeserving of special consideration." Israel's survival in the lands of dispersion is one of God's greater miracles brought into the world through the self-sacrificing lives of our ancestors. We, too, can continue this miracle of the invincibility of our people if we but give of ourselves wholeheartedly to the spiritual causes essential for the preservation of Israel and our posterity.

We who still proudly bear the Jewish name, to whom the Jewish past continues to be a living source of both joy and sorrow, to whom Israel's destiny is of vital concern, we must continue to follow in the ways of our fathers. Let us not fear sacrifices for ideals; they bring rewards greater than the investment. Let us forsake our marginal, fragmentary life that our Jewish spiritual interests may be whole and undivided. May no ill fortune or transient whim be permitted to destroy Jewish tradition. May we so live and work Jewishly that we may be worthy of those who have gone before as well as of those who are to come after us.

(The foregoing is a chapter from Rabbi Abraham M. Heller's, "Jewish Survival," a notable volume of sermons and addresses.)

THE RASHI WHO WAS A MAN AND A LEGEND

(Continued from page 6)

maintained for several generations. The successors of Rashi, to a great extent his descendants or relatives, were all men of fine learning and devoted to the continuation of the work begun by their great master.

Rashi was not blessed with a son. But he was very fortunate in his sons-in-law, who were learned men, and still more fortunate in his grandsons, the sons of his daughter, Jochebed. The older of the two distinguished grandsons was R. Samuel ben Meir, generally known as the Rashbam. Samuel was a capable escigete whose excellent commentary to the Scriptures may be found in many editions of the Hebrew Bible. He also wrote commentaries on the Talmud, partly found in our printed editions. His Talmud commentaries do not measure up to his grandfather's work in terseness, directness and clarity. Even more distinguished than Samuel ben Meir is his brother Jacob, generally known as Rabbenu Tam.

The followers of Rashi are known as the Tosafists. Rashi's commentary became the accepted product of that nature and was known as "Ha'kin-tros," the commentary. The word Tosafist is derived from the Hebrew word Tosephos, meaning additions. The men occupied in this work were interested in introducing certain comments and additions to the Talmudic discussion. Often they differed in their conclusions from Rashi, their spiritual master. For a period of a century and a half Rabbis continued to produce these additions. Our printed text of the Tosephos, contained in almost all editions of the Talmud, is a collection culled from the pens of many authors and brought to its present form in the thirteenth century.

The influence of Rashi, partly through the excellence of his literary productions and partly through the devotion of his pupils and successors, spread rapidly. In spite of the difficulties of travel and traffic in the mediaeval world of the twelfth century, it is noteworthy that Rashi was known and studied in Provence and in Spain a half century after his death.

France did not continue to remain a gracious haven for the Jews. Persecution followed persecution and one expulsion succeeded another at frequent intervals. Suffering brought

the Jew to a more intensified study of the Torah and Talmud. In escaping from one European land to another they carried with them their only consolation, their holy books with the commentaries of Rashi. The result was that their understanding of the Holy Scriptures and the Talmud was highly colored by the explanations offered by Rashi. But this was not all. When Rashi set out on his task to prepare his great commentary on the Talmud, he made a great effort to obtain a correct and logical text. In that he made use of the Talmud texts by R. Gershun and his teachers. Often he differs with these authorities and offers his own suggestions. Many of Rashi's corrections and emendations, in the course of time, were incorporated in the text of the Talmud. Thus, Rashi's reconstructed text became the basis of our Talmudic text as found in our printed editions. Rashi's readings of the Talmud, though they may not be always authentic, are often more logical than the text presented in the manuscripts of the Talmud.

The popularity of Rashi's commentary on the Scriptures was so great that no other was the subject of so many explanations and super-commentaries. But Rashi's influence was not confined to the Jewish world. In the fourteenth century, Nicholas de Lyra, a Christian savant, made extensive use of Rashi's Bible commentary. Nicholas de Lyra's work exercised great influence over Martin Luther. In this manner, the work of the Mediaeval Rabbi of Troyes left its imprint on Luther's translation of the Old Testament, and indirectly on later translations. Partial Latin translations of Rashi's commentary were attempted from time to time, and a complete translation by Breithaupt was published in 1770.

There is one more interesting aspect of Rashi's work worthy of mention. In his eagerness and zeal to make himself intelligent to the students of his time, Rashi explained difficult words in the vernacular of his native France. Mediaeval French was his spoken tongue. The number of French expressions is quite large. These French glosses, (termed by Rashi *la'azin*, the plural of *la'az* meaning strange language) were made

the subject of special study. They constitute one of the most perfect collections of mediaeval French words. Leopole Lunz, the pre-eminent pioneer in the scientific study of matters Jewish, first called attention to the importance of these Rashi glosses and of their value in the study of French philosophy. At a later time Arsene Darmestetter, famous Franco Jewish philologist, compiled notes on these glosses, first published in *Revue des Etudes Juives*, the French Jewish Review. Reprints of these on the Biblical glosses were published posthumously in 1909. Darmestetter's notes on the Talmud glosses, with many additions and comments by the late Prof. David S. Blindheim, were published in 1929. Additional material from the pen of Prof. Blindheim was published posthumously in the Johns Hopkins University Studies, 1935.

More than eight centuries have elapsed since the death of the great commentator. Men have come and men have gone. Empires have arisen and empires have fallen. The Jews as a people have passed through many vicissitudes and experienced many metamorphoses. But the fame of Rashi has not been dimmed. Rather it has grown with the ages. For as long as the Jew will study the Talmud, the commentary of Rashi will be utilized for its full understanding. Without Rashi the Talmud would be to us a closed book. This is the secret of his greatness and his fame.

The Jews did not raise monuments in memory of their heroes. In the first place, it was against their faith, and in the second place the Jew was a wanderer who never completely felt himself at home. Mankind only sets up monuments when it is sure of its place, settled in its domicile, but for nineteen centuries, the Jew, except during short stretches of time, never felt the security and safety, essential to the creation of permanent memorials to his great ones. There is nothing, therefore, to mark the burial place of Rashi. We know only that he died at Troyes on the ninth of the Hebrew month Tammaz (July 13, 1105.) But he is in no need of monuments nor even of tombstones to indicate the place of his burial. His works and the purity of his life, the esteem with which he was regarded by generation after generation of Jews are his memorials. They give him a permanent niche in the Jewish Hall of Fame.

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The Brooklyn Jewish Center Review

ARE AMERICAN JEWS FALLING
INTO THE NAZI TRAP?

WHAT OF COLUMBUS –
WAS HE ITALIAN, SPANIARD
OR JEW?

REVIEWS OF NEW BOOKS

PROF. W. C. SMITH'S "AMERICANS IN THE MAKING"

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THE NEWS OF THE MONTH

FEBRUARY

1940

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BROOKLYN JEWISH CENTER REVIEW

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No. 25

THE SILVER LINING IN PALESTINE

EVEN the most rabid enemy of the Jews will readily agree that the Jewish sky, of late, has consisted of the blackest of black clouds. Apparently no rift in its dark colors could be expected. And so, many Jews gave up reading tidings about Jews in the newspapers, on the premise that any possible news concerning our people must inevitably be bad.

Those among us who never renounced hope in our people's future, despite its desperate present, were rewarded last week by two very encouraging items appearing in reputable dailies. The *New York Times* correspondent in Cairo, Egypt, described a benefit performance given by the Palestine Symphony Orchestra, on its visit to Egypt, in aid of the Red Crescent Society, which corresponds to our Red Cross organization in America. Not only was the artistry of the performance highly commended, but the fact that so soon after the terrible disturbances in Eretz Israel Jews would give their services, gratis, to help a cause sponsored by erstwhile bitter enemies, drew the warmest measure of praise.

The second report bearing happier connotations was the one that appeared in the *Herald Tribune*. That newspaper's correspondent headlined the fact that friendship between Jews and Arabs was being evidenced on every side in Palestine, with members of both races exchanging visits, dancing together, buying in each other's markets, and generally engaging in those pursuits that presage peace and amity.

No better evidence need be adduced to prove that our leaders in Eretz Israel were ever in the right when they persisted in declaring that the riots and terrorism in Palestine were fostered and encouraged and paid for by alien enemies of the Jews and of England, who conspired with faithless

Arab leaders to bring chaos and ruin on the Holy Land. Now that the "pay-off" men are no longer able to finance insurrection and cold-blooded murder by treacherous Arabs, the fires of hatred, artificially stimulated and fed, have died down completely. None better than the Arab workers realize how much they suffered at the hands of terrorist bands, consisting of their own blood-brothers and bribed or driven to sabotage and bombings by a self-seeking, exploiting Arab leader-

ship. Those days are happily over, thanks to the heroic defense set up by the Yishub and the outbreak of the war.

Henceforth, it must be one of the principal aims of Jewish leadership to further that friendship and to cement it for all times, come weal, come woe. A Palestine, where Jews are happy and the Arabs are not, is unthinkable. So far as lies within Jewish power, our Arab neighbors must be convinced that our welfare is inevitably bound up with theirs; that, under God, we, for our part, shall bring only good into their lives. —H. A. H.

THE WARTIME "AGUNAH" PROBLEM SETTLED IN BRITAIN

THE plight of the *Agunah*, that is, the woman whose husband is missing whether through desertion or other causes, has been the concern of the Rabbis throughout the ages. Jewish Law does not recognize the validity of an "Enoch Arden" case. A husband's absence for a number of years, however great, does not absolve the wife from her nuptial vows. The only methods of release are the *gett*, the Jewish Bill of Divorcement, or the definite news of the death of the husband. In order, however, to obviate undue hardship, the Rabbis ordained that the strict rules of Jewish legal evidence be relaxed in the case of the *Agunah*. As Maimonides points out in his *Hilkot Gerushin*, or Laws of Divorce, the sages have permitted the remarriage of a woman on testimony otherwise considered illegal or insufficient. However, some evidence is required to prove the death of a missing husband, or if the husband is discovered alive and is forced to grant a divorce, some verification of the validity of this Bill of Divorcement must be obtained. Circumstances in both cases may place difficulties in the path of a woman's remarriage.

During the last war many married men were missing and never found, with the result that their wives, young women among them, were in the status of an *Agunah*. To eliminate a repetition of such situations, a *Beth Din*, or Rabbinical Court, with the approval and participation of Rabbi Joseph Hertz, Chief Rabbi of the British Empire, formulated a plan to save many an unfortunate woman from unnecessary distress. According to this plan, any married man upon his entrance into military service may declare before a recognized Jewish Court that he authorizes the grant of a conditional "Bill of Divorcement," to become absolute in four or five years if by then it has not been established whether he is alive or dead. In other words, the *Beth Din* acts as the husband's agent and certifies the future *gett*.

From a purely humanitarian point of view the value of this measure can hardly be overestimated. As to its legality, from the viewpoint of Jewish Law a full explanation is supplied in a *Responsum* by the *Beth Din* of issuance.

—E. N. R.

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ARE AMERICANS FALLING INTO THE NAZI TRAP?

By RICHARD C. ROTHSCHILD

ANTI-SEMITISM arouses deep emotions. The outraged feelings of those trying to combat it frequently lead them to adopt methods that work more harm than good. The desire merely to "do something" often results in unsound strategy. The purpose of this discussion is to attempt to formulate a program based upon reason instead of impetuosity.

Let us recognize at the start that there are three dimensions of anti-Semitism:

In the first place, there is the social anti-Semitism which springs simply from a feeling that the Jews are somehow "different" in religion, in customs, etc. Here is the sort of anti-Semitism which we in this country used to think of in connection with summer hotels and clubs. This "prejudice" has a two-thousand year history, and is tied up with all sorts of religious, historical, psychological, cultural and social factors.

The second dimension of anti-Semitism is what may be called the *economic* dimension. For it is evident that waves of violent anti-Semitism have always come in periods of widespread economic distress or historical transition — the persecutions at the time of the Black Death of the fourteenth century, the Spanish Inquisition, and the nineteenth and twentieth century pogroms in Russia. The Ku Klux Klan of the early 1920's disappeared with the prosperity of the late twenties. And so it goes. Despondent men, out of work and psychologically frustrated, fall easy victims to rabble-rousers shouting that all the troubles of the world are due to some small group of "conspirators" preying on the body politic. Witch-burning, anti-Catholic and anti-alien movements, and the forged *Protocols of the Elders of Zion* alike represent this scapegoat psychology, which always appears in periods of economic pressure.

This economic dimension of anti-Semitism is of course related to anti-Semitism of the first dimension, since it is the perennial misunderstanding which the economic depression raises to fever heat. Jews themselves, however, can do very little about preventing anti-Semitism of this second di-

mension. For an effective corrective here would mean solving the world's basic economic problems, including unemployment and the periodic peaks and valleys of the business cycle. Individual Jews may join with others in making contributions along these lines, but by and large it is a world problem, not a peculiarly Jewish problem.

The present wave of anti-Semitism, however, is of a new and unprecedented character. This *third* dimension of anti-Semitism arises from the

prejudice, of which we have spoken, means a widespread lack of understanding of the Jews and hence a latent sense of estrangement—the heritage of factors and influences dating, in many cases, from earliest childhood. The Nazis count on this as fertile soil for their subversive propaganda.

If now this latent anti-Semitism can be fanned into flame by false accusations which tie up the Jews with all sorts of unpopular causes and evils in the modern world—communism, "in-

THIS IMPORTANT OUTLINE OF A PROGRAM TO FIGHT ANTI-Semitism in this country was prepared by an outstanding member of the American-Jewish Committee and of the General Jewish Council. It was published originally in the organ of the A.J.C. "The Contemporary Jewish Record."

flood of propaganda, direct and indirect, coming out of Hitler Germany. Economic conditions, world wars, and a thousand and one things never before associated with the Jews, are today interpreted by the Nazis as having this or that "Jewish angle." Day after day the Hitlerites and their anti-Semitic allies are pouring this poison into the blood streams of the democracies. In short, anti-Semitism has been given a new dimension, a political dimension, in that it has been made the *emotional spearhead of a world-wide revolutionary program.*

The Nazi Plan

We are concerned primarily and immediately, therefore, with this third dimension of anti-Semitism, that is, with the strategy whereby Hitler and his imitators are promoting their own interests on a world-wide scale. We must analyze carefully this anti-Semitic strategy, in order to make sure that our methods of combating the evil are not such as to play into the hands of the enemy, lead us into every trap he sets, and actually further his own vicious objectives.

The utilization of the Jewish issue in the Hitler technique of undermining the democracies has not of course been so obscure. It has been based on Hitler's assumption that many non-Jews are to some extent anti-Semitic. And it is undoubtedly true that the

international banking," war-mongering, etc.—a large group is created which is not merely passively anti-Semitic, but actively so. If such a group is organized (comprising rich and poor, Catholic and Protestant, workers and employers), it is in the beginning characterized by no other common denominator than the anti-Semitism of its members. This anti-Semitism, however, constitutes a common interest which not only binds the anti-Semites together as a coherent group but also binds this group as a whole to their leaders. Once having created this false bond of sympathy, the enemies of democracy can proceed to the real objectives of their program, marshaling the group into all sorts of anti-democratic activities aimed at undermining and eventually supplanting our traditional Americanism.

To put the matter simply, the technique of the anti-Semites is based on their premise that anti-Semitism can be made the initial focal point around which to build a following—a following which can be used to serve their destructive purposes. If the public can be continually made aware of some mythical "Jewish menace," if, moreover, the Jews themselves can be maneuvered into a defensive position, frantically trying to answer questions dishonestly hurled at them, the public's attention will be distracted and the purposes of the Nazi-inspired

groups will be furthered. Here is the basic dilemma from which the Jews must extricate themselves.

The Problem of Clarifying the Issue

The general who chooses the field of battle has already half won the fight; and the same holds true with social and political issues. With a full realization of this, the Nazis and their allies have, in their world attack, chosen the issue of anti-Semitism, the issue of "civilization against the Jews," an issue, which, if one accepts it, classes the Jews with all the enemies of mankind, and on the other hand makes it appear that the anti-Semites are the defenders of all the cherished things of life.

This issue every intelligent man knows to be a false issue. What must be done is to eliminate it, lock, stock and barrel, from the public mind. The battle ground itself must be shifted. The basic situation must be clarified. The anti-Semites themselves must be put on the defensive. They must be the ones in the criminal's dock. In place of the spurious issue of "the Jew versus civilization," the true issue must be stressed, the Jews will find that all right-thinking men are fighting shoulder to shoulder with them in defense of the great heritages of religion, liberal education, the Bill of Rights, and democracy. The Jews will be, in other words, on the side of the fence where they belong. Americans have not lost their ideals of decency and ethics. And, once the anti-Semites can be shown up in all their viciousness, their entire doctrine will be basically discredited, including their anti-Semitism. In this way, it should be possible for America to avert the danger of being tarred with the doctrine of group hatred which had so much to do with plunging Europe into war.

Here we may insert a note of optimism. The job can be done. This country wants no foreign "isms" — fascist or communist. The present wave of anti-Semitism is of relatively short duration. It can be pushed back in a period comparable to the period of its growth.

Exposing the Enemy

What is required in our attack on the anti-Semitic organizations is an exposure of them for everything they stand for in terms of un-Americanism, indecency and politically subversive activity. The present widespread anti-

Nazi feeling furnishes at least one effective kind of exposure of this sort. For the American people do understand the many ramifications of the Nazi evil, and as a result Nazism has come to represent an emotionally repulsive thing. Show the clear and unmistakable tie-up between the anti-Semitic organizations and the Nazis, and most Americans will shy away from them as from the plague.

There are also other tie-ups that can and should be exposed. For if the truth were widely known about all the inner workings of the numerous anti-Semitic organizations in this country — the origin and financing of their propagandas, the personal histories of their leaders, the gangster methods of their operations, and all the rest of it — there would unquestionably be a feeling of revulsion on the part of the American public against the whole rotten mess. Such exposure is of tremendous effectiveness. And there is nothing which constitutes a greater contribution to the preservation of "the American Way."

This sort of attack on anti-Semitism is not mere defensive tactics, but a real counter-offensive. Jews, however, often interpret "taking the offensive" to mean public replies to the arguments of the anti-Semites themselves. Feeling rightly that they are being unfairly attacked, their first reaction is to shout from the housetops the answers to the lies being spread against them. In any realistic sense, this is of course not an offensive at all, but the most obvious sort of defensive tactics which merely play into the hands of those who are trying above all else to make the public Jew-conscious. Arguments that the Jews are *not* communists, that they are *not* war-mongers, that they are *not* dishonest in business — these, though based on fact, only serves to stress the anti-Semitic issue itself, burning into the public consciousness more deeply than ever the impression that it is simply a battle between the Jews on the one hand and their enemies on the other. For Jews to meet every attack merely with reasoned proofs that the attack is unjustified, is to fall into the very trap set for them by the anti-Semites, who know the Jews' proverbial righteous indignation, and who have counted on it in their strategy of attack and provocation.

In this the anti-Semites have been diabolically clever; for Jews have swallowed the bait, hook, line and

sinker. Anti-Semitic meetings are held; and well-meaning but thoughtless Jews advertise the meetings with protests and picketing that make headlines from coast to coast. Put on the defensive on a dozen fronts, they scurry around the country broadcasting the very material which the anti-Semites themselves wish to spread. The result is to exaggerate the spread of anti-Semitism and to suggest that perhaps the smart thing to do is to follow the crowd. In this way a "bandwagon psychology" is actually built up by the Jews against themselves.

Such procedure on the part of Jews is just one hundred per cent wrong. One does not meet a false charge by arguments which are discounted just because they are defensive and at best are of little interest to the public. Such maneuvers are only likely to leave the false impression that where there is so much smoke there must be fire.

Combating Misconceptions Regarding the Jews

Avoiding Jewish apologetics does not mean that we must allow all the many misconceptions regarding Jews to gain currency. From time to time some particular misconception will require vigorous work to offset it. For instance, there is the misconception (not so prevalent, it is true, since the signing of the Nazi-Soviet pact) about Jews as communists; the misconception that Jewish refugees are coming to America by the hundreds of thousands and are displacing native Americans from their jobs; and the misconception that Jews generally have international rather than national interests. All these and other misconceptions must be combated and a large amount of work is of course now being done to dispel them from the public mind.

Specifically, at the present moment there is one misconception which has become exceedingly dangerous and which must be vigorously attacked, namely, the misconception that Jews are war-mongers. Every American wants above all things to keep this country out of war. Accordingly, the present argument of the anti-Semites is along the following lines: "America must keep out of the war. But there is one group in America which is working against peace. Watch out for the Jews."

To combat this, the Jews of the country should do everything to make their position clear. Rabbis and Jews in public life generally should express

themselves in no uncertain terms along the line of their beliefs, namely, that Americans must think of America first. The test of every proposition must be whether or not it makes for the security, happiness and well-being, not of a particular group, but of the American people as a whole, and, beyond that, of the world at large. American Jews are Americans, and if in the present crisis they show that they are acting as such, they will do much to deflect the impact of the war-monger propaganda which is being released against them.

Jews and the Defense of Democracy

By and large, the combating of anti-Semitism is closely tied up with the affirmation of all those democratic values which the civilized world is now being forced to defend. The present moment is, therefore, peculiarly appropriate for giving consideration to this broader aspect of the problem. Under the pressure of war psychology, the American people, thrown back on themselves and forced to appraise their institutions in the light of what is happening abroad, are already developing a strong and wholesome spirit of national unity. This is something which should be fostered from every highminded motive. The world is now in a period of transition, and such a period always means the coming of divisive forces which set group against group, class against class. Protecting America in such a period means off-setting the animosities that the revolutionaries in our midst, whether Nazis or Communists, are trying to promote. We must stop discord and put our shoulders to the wheel of liberty and humanity.

We in this country are facing today a concerted attack on all the things which have gone to make up what might be called "twenty-four-hour Americanism," and the average man must be made to understand how the subversive groups, at work behind a smoke screen of anti-Semitism, are endangering the kind of world that he wants to live in. In other words, it is not enough to speak of democracy, the Bill of Rights, etc., in vague, general terms. For in these terms everyone pays homage to them; even the German-American Bund and Father Coughlin wrap themselves in the American flag as the defenders of what they call "true Americanism." Rather must these vague generalities be brought down to specific cases. It

must be made clear to one hundred and thirty million Americans how the propagandists of foreign "isms" are trying on us the well-known trick of stirring up internal dissension and group hatred. It must be made clear that it was this sort of thing which helped to plunge Europe into war, and that, if we would preserve American peace, we must prevent the spread of these doctrines in this country. It must be made clear that the man who joins a campaign of group hatred is lending himself, whether he knows it or not, to the service of foreign propaganda and that we must protect America by keeping her united in the face of danger.

* * *

To recapitulate, this is the situation: the anti-Semites claim that the issue in the world today is between non-Jews and Jews — Christian civilization versus Jewish Communism, orderly capitalism versus Jewish "international bankers," peace versus Jewish war-mongers. And every defense of Jews as such is only too likely to accentuate that false issue which the rabble-rousers are trying to put over. But it is a false issue. And what must be done is to present to the world the real issue, namely, the defense of civilization against totalitarianism, democracy against dictatorship.

It is only natural that we Jews should be burning up with justifiable resentment and feel impelled to cry out against the libelous attacks of our enemies. But the situation is far too critical for any such self-indulgent, weak-kneed, defensive policy. What is required is a policy of attacking the enemy on a battleground chosen by right-thinking men rather than where the enemy himself wishes to fight.

We must stop being concerned so much with meeting this or that particular attack, putting poultices on boils as they break out. When we are called Communists, it will not do merely to oppose the unscrupulous propaganda with the true record in the case; what we must do is to stress the simple fact that it is the Nazis themselves who are the Number One allies of the Soviet government. When a radio orator quotes forged documents like the Protocols of Zion, it will not do merely to circulate an erudite analysis, again proving the forgery of these documents; what we must do is to make clear to the American people that the source of these forgeries is closely identified with the

enemies of Americanism and civilization throughout the world and that anti-Jewish propaganda is simply the opening gun in a campaign to undermine the liberties of free men.

What American Jews are engaged in is, not a "defense of Jewish rights," but a battle along with their fellow Americans to protect men from a new tyranny which threatens the peace of the world and which is capable of wiping out the democratic doctrines of three centuries of human achievement.

All this may be expressed in the following, provided it is understood that these guides are not absolute but merely represent points to bear in mind in deciding particular matters:

1. Remember that decent people are not anti-Semitic. Assume that your Christian neighbor is on your side and resents this business as much as you do.

2. Don't have an inferiority complex because you are a Jew. Make your children, too, proud of their religion and its fine traditions. Participate in general communal activities and perform your full duties as an American citizen. Remember that ten thousand words of "defense" are not as effective as a single unselfish act in the furtherance of what we all hold dear—a contribution to some worthy cause in philanthropy, the arts, the sciences or education; a generous or kindly deed of the simplest sort. American Jews are not only Jews; they are also Americans divided, like other Americans, on all political and social issues. Just as there is no "Jewish vote" in a political election, there should be no club of "Jewish Republicans," "Jewish Democrats," or "Jewish businessmen."

3. Whatever you do in the field of public relations, be sure it is an effective step in keeping right-thinking Christians on our side. It is not our fellow Jews who need convincing. The main point is to prevent the enemy from making headway among our fellow Americans.

4. Let sober judgment, not righteous indignation, control your actions. In other words, don't fall into the enemy's trap by accepting his own chosen issue of anti-Semitism — the issue on which he is delighted to have Jewish "replies." Remember that the provoking of such Jewish "replies" is part of the game of the Nazi agents themselves in stirring up world revolution. They want you to be apolo-

getic and defensive. Remember that very few are interested in Jewish defense except the Jews themselves; the great mass of Americans are interested much more in the defense of America as a whole. Moreover, apologetics are usually discounted in advance, and hence convince no one. This applies to all sorts of lies, innuendoes, and scurrilous propaganda against the Jews — speakers, anti-Semitic literature, vicious letters to the press, mass meetings and all the rest of it. The temptation every time is, of course, to “do something” about it; and “doing something” often means fanning the flame of just the wrong issue, a Jewish issue. Direct replies to attacks may give you an emotional safety valve; but such emotional outlets are far too costly in terms of effective action. (This does not mean that there may not at times be need for some pamphlets or books for distribution to editors, ministers, or other molders of opinion in order to explode out-and-out lies.)

5. Remember that the attack on un-American groups must not be a distinctly Jewish attack, which would only accentuate the false idea that the issue is “Jews versus non-Jews.” Rather it must be an attack by a widespread American public opinion fully aroused to the danger of foreign forces which are destructive of true Americanism. The fight is to keep the seeds of foreign intrigue out of our country, to protect America from the poison which has infected Europe. We must not allow our people to feel that opposition to Nazism involves us in foreign entanglements; for the truth is that it is Nazism which leads to foreign entanglements. We want none of it here.

6. Don't argue “racial” equality. The whole race idea only helps Hitler establish his “Aryan” myth.

7. Beware of hastily conceived legislation to outlaw the enemy. Remember that any such legislation may dangerously curtail freedom of expression in other directions. Freedom of speech is the strongest bulwark of a democracy, and is what distinguishes democracy from Nazism and Communism.

8. Prevent well-meaning friends from starting unnecessary prosecutions on charges of anti-Semitism, despite the provocation and the justice of the cause. Even a conviction may increase a scoundrel's following by enabling him to pose as a martyr. Moreover, legal technicalities may result in an

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

“בינינו לבין עצמנו”

I AM writing these lines as I sit near the ocean, trying to enjoy the sunshine that we associate with Florida. It is remarkable to see the verandahs and the patios crowded with men and women who come from all parts of the land, all eager to drink in the balmy air, to expose their bodies to the health-giving rays of the sun—all learning to relax, to forget their daily cares and to win new health and strength. The pity of it is that we cannot learn this lesson at home, that so few of us really master the Art of Living. We are always on the go, at great speed, working, hustling, with no rest, no relaxation, no air, no sunshine. We have to tear ourselves away from it all and travel fifteen hundred miles and then store up as it were enough rest and sunshine to serve us the entire year.

It is good to see the wholesome way in which the great majority of the men and women here spend their days. I have visited many of the hotels and walked through many of the streets. There is a dignity in behavior of the people. There is no loudness, no vulgarity. One is impressed with the quiet that one finds on beach and on porch. True, there is a portion that seeks the “delights” of the big cities, and that frequents the night clubs and the races. But these are not the rank and file of the Florida visitors, who con-

tent themselves with the thrill of a blue sky, a blazing sun, the invigorating ocean, and a daily stroll on Lincoln Road.

One has but to walk a few blocks in this miracle city—Miami Beach—to see what human ingenuity can achieve. It is not so long ago that all this was a vast space of sand dunes and marshes which could not be given away. Today, land is almost priceless. You find here impressive and artistic hotels rising over night. There is no end to new enterprises, new buildings. In this process the Jew has played and is playing a leading role. He has brought wealth to this entire section of Florida. He has created employment, enriched the farmers of the entire state. One would imagine that all this labor, effort and success would be appreciated by the old settlers, many of whom have become enriched by this rapid development. But it is the old story that is so familiar to us. Men are still blinded by prejudice and envy, and will curse instead of bless those very efforts, the fruits of which they more than share in enjoying.

Israel H. Peruthal

acquittal, which could easily be misinterpreted as a vindication. In any event, a clever rabble-rouser on the witness stand can reach millions through the press whom he could never reach with his little pamphlets and stickers.

9. Don't rely on arguments for tolerance or against intolerance, except to contrast democracy with dictatorship. Tolerance means putting up with something. Everyone must be intolerant of what he considers evil (gangsters, tyranny, cruelty). Moreover, not only is the plea for tolerance a weak appeal with all except those who are already liberal and decent, but in the minds of many at the present time tolerance suggests the Jewish issue and may therefore be taken as merely another defensive argument of the sort

mentioned above. The question for Americans is not one of tolerance versus intolerance. The question is unity against subversive discord.

10. Defend the American way of life, which the Nazis are attacking by their device of raising the “Jewish issue.” Don't forget, however, that, to be seen clearly, American doctrines must be viewed against the background of their opposites. This means that we cannot rely on vague generalities but must present Americanism in clear-cut contrast with its adversaries—Nazi and Communist alike. It is not enough to speak of “freedom of speech.” There must be an expose of how freedom of speech was lost in Germany, Italy and Russia, and how it could today be lost in the United

(Continued on page 23)

WHAT OF COLUMBUS—WAS HE ITALIAN, SPANIARD OR JEW?

By RABBI JACOB S. MINKIN

EVERY new book about Christopher Columbus leaves the old question unanswered; every fresh attempt to lift the veil from this strange and bewildering personality makes his mystery even more mysterious. After four hundred years of time, and more than twice that many books written about him, the puzzle of his birth, land, religion, race and nationality, instead of clearing, is becoming even more complicated. Everything in his character, as well as every step in his career, is blurred by an elusive mist which refuses to be dissolved. Whenever the great discoverer is found making a statement about himself it is not to enlighten or inform, but with the seemingly avowed purpose of hero-making. Although few men had spoken and written so often and as much about themselves as he, he seems to have been determined to keep the world guessing about his true identity, never allowing the secret to leak out.

His contemporaries knew no more about him than what Columbus wanted them to know. Thus, Don Fernando, who accompanied his father on his last voyage, and, in addition to possessing all the family papers, had the intimacy and knowledge of his uncle Bartolomea, succeeded only too well in making the mystery of the explorer's life even deeper. Nor was the cloud of darkness surrounding Columbus dispelled by the two men who knew him intimately, befriended him and wrote considerably about him — Las Casas, and the historian of that period, Bernaldez. What they report about him, is so vague and uncertain as to leave room for the wildest conjectures. Official papers, state documents and notarial statements do not lie, but in the case of Columbus, they had been so distorted and falsified, as to render them practically worthless. To sum up the results of many years of painstaking scholarship and research, it may be said that not until the year 1476 when Columbus arrived in Portugal — and he was then 25 years old and already a seasoned navigator—his life first emerges from the realm of fantasy and heroic legend into something like real fact.

The traditional saga of his life is plain enough and is known to every American schoolchild. According to the orthodox legend, he was born as Cristoforo Colombo at Genoa, Italy, in the year 1451, to his parents Doménica and Susanna, a family of tailors and woolweavers, which trade he followed till he was smitten by the sea; was a good Catholic and ardently devoted to his religion; conceived a hunger for high achievement and longing for discovery; dreamt of a direct route to the Indies, which dream, ripening into conviction, he laid before King John of Portugal, whither he migrated under the changed name of Cristobal Colon; after the sceptically-minded scientists surrounding the throne of the Portuguese sovereign rejected his proposals, he went to Spain, where, after prolonged negotiations and many disappointments, his claims were acknowledged with the help of powerful influence, which led to his famous expedition of 1492.

The story seems so simple and plausible that thousands were fascinated by it and believed it. Not only had he become the hero of children, but many, remembering his Christian avowals and mouthing of pious phrases, voted him a saint and proposed that a niche be devoted to him on the altars of the Catholic Church. Christopher himself provided the background for such adoration, for, unlike any other scientist, discoverer and inventor of his time, or any other time, his language abounds in religious reflections. He knew the Bible as few other men, and adorned his writings with many quotations. His company was with churchmen, and Franciscan and Dominican monks were among his closest associates. He saw visions, heard voices and considered himself the instrument of a higher will for the accomplishment of its purpose. When writing to the Spanish sovereigns shortly before his death, he said, "For my voyage to the Indies. I had no help from reason, mathematics or maps of the world. It was but the fulfillment of what had been foretold by the Prophet Isaiah. God

had chosen to work a miracle through my discoveries."

Scholars, however, were less satisfied with the neatness of the story and began to ask questions. These are some of them:

1. If Christopher Columbus was a Genoese, how come he by so fluent a command of the Spanish language that he spoke and wrote it with the perfection and freshness of a poet?

2. If he looked back to Italy as his native land, how comes it that he was so indifferent to, or ignorant of his mother tongue that not a single word by him remained which is Italian?

3. If this man discovered a continent and was as sure of it as though he had it under lock and key, why is it that though he was born in the world's greatest sailing center he never even thought of offering his discovery to his fatherland?

4. Once the discovery had been made, is it possible, were he really a Genoese, that he never felt the urge to visit his family and his countrymen?

5. What Genoese was he, that no sooner had he arrived in Spain than he changed Colombo for Colon when the first is in good Spanish form?

6. If he was a good and faithful Catholic Christian as he pretended, how explain his association with Jews and Moors, when such company might have aroused suspicion and even exposed him to danger?

7. Why both in Portugal and in Spain had influential *converso* Jews a special attraction for him when he might have looked for the aid of other men for the accomplishment of his purpose?

8. Why was he incessantly protesting his Christian zeal as though attempting to ward off the possibility of attack, when knowing himself to be a Catholic he should have felt easy on that score?

9. Why, when Columbus was sailing westward on his great voyage, should he have raised the question of the expulsion of the Jews in his letter to the Spanish sovereigns when this tragic

deed was not accomplished until a few days later? What had the Jews to do with his caravel?

10. The Spanish colony in Espanola seems to have been convinced that their Admiral was not a Catholic, but a *converso*, and as such rebelled against him, or his letters to the monarchs on that occasion are inexplicable. It was the knowledge of this handicap that made the otherwise ruthless Admiral temporize and deal leniently with the ringleaders of the uprising.

There are many other surprises in store for the attentive student of the great navigator. These have to do with the mental and spiritual make-up of the man—his extreme mobility, his lack of deep-rooted patriotic feeling, his ready exchange of one country for another, not caring where he built his nest, his overflowing enthusiasm, the poetic, and almost scriptural imagery of his writings, his tenacious will to triumph over obstacles, and his Oriental, almost childish, love of display and power. It was on the basis of these awkward psychological facts, that students of Columbus had felt themselves impelled to seek the key to his riddle outside of the familiar, beaten path.

And the results are astounding. For, if the findings are correct, Christopher Columbus was neither Italian nor Spaniard, but a Jew, or a son of that martyred race of Marranos whose story makes one of the most interesting and pathetic chapters in the history of the Jewish people. Although his cradle was in Genoa, and he was born and reared in the Christian faith, his ancestors hailed from Spain, and his spiritual climate, at least that of his forebears, was Judaism. It was no voluntary uprooting that made the ancestors of Christopher Columbus, whose original name was Colon, or Colon, to leave the land of their birth and seek a new home in Italy, but the savage and bloody pogroms in 1391, when the terrors of persecution swept over the Jewish inhabitants in Spain and compelled thousands of them to migrate to more hospitable shores. Italy was the nearest and safest place where these hapless fugitives could go to, for, under the protection of the popes of Rome, who were not in sympathy with the persecutions, they could find peace and security.

Giovanno, accordingly, the grandfather of Cristoforo, or Cristobal, as he was later known, was one of the unwilling converts of the persecution

MANY HISTORIANS TODAY ARE CONVINCED THAT COLUMBUS

was a Jew, the latest being the eminent Spaniard, Salvador de Madariaga who expressed this conviction in his recently published biography, "Christopher Columbus." What actual evidence is there to support the claim that Columbus was Jewish? Rabbi Minkin analyzes the material which de Madariaga and others have used to portray the explorer as a Jew. Dr. Minkin is well qualified to make this analysis. He is the author of "Abarbanel and the Expulsion of the Jews," in which there is a chapter on Columbus which attracted widespread interest. He also wrote "Herod: A Biography," and "The Romance of Hassidism."

mania of 1391, who, to avoid possible further molestation, fled with his family to Genoa and settled there. Together with his two sons and grandchildren, he followed the good old Jewish trade of tailoring and wool-carding. Jews do not easily forget their home, not even when it treats them stepmotherly, and retain in their family life many of the old customs, even the language their forebears had spoken. It was thus that, although the Colombos, the Italian equivalent of Colon, had adopted the language of their new environment for public use, Spanish remained the home-language. This may account for the fluent use Cristoforo Colombo (Cristobal Colon) made of the Spanish tongue, and his indifference to the Italian language, of which he probably never had a perfect command.

When, upon his arrival in Spain, he changed his name to Colon, it was not as radical a transformation as *Friedmans* become *Freemans*, and *Levys*, *Lewises*, today, but a reacceptance of the name by which his family had been known nearly a century ago. When the tailor-boy and woolcarder of Genoa became a Spanish discoverer and was addressed as *The Very Magnificent Lord*, it was not base ingratitude on the part of Cristobal Colon to ignore the home to which he never felt an inner, spiritual attachment, even to the point of refusing to visit it or allow it to rejoice in his glory. Italy was but a passing phase in his life; the home that alone counted, was the land that witnessed the triumph and glory, and now, alas, the decline and fall of his race,

When Cristobal Colon came to Spain, he found that it was no longer the home his ancestors had known, but the land of Ferdinand and Isabella, the inferno of Torquemada and the Inquisition. It, therefore, behooved him to be cautious, to act warily, to be on his guard, for the slightest misstep might not only imply the ruin

of his ambitions, but also of his life. He, therefore, made it his policy (for underneath his tempestuous and temperamental nature, Cristobal Colon was a most sagacious and astute man) to dissimulate and make believe, to mouth pious phrases and speak of himself as the sword and banner of the Cross. It was for the purpose of disarming suspicion that he made Franciscans and Dominicans, the very followers of the religious orders that were most ruthless against his kinsmen, his intimates, although for scientific and practical reasons, he continued his fraternization with *converso* Jews.

Alas, shadows fall on the picture! The image raised to the stature of a deity, the man who had dreamt of a new world and conquered it, and blazed a new path in human development, is found to be blurred and obscured by an inordinate greed and ambition for gold, splendor and power, and would rest satisfied with nothing short of golden spurs, Viceroy of the Indies and *The Very Magnificent Lord*. Vanity such as assailed few other men, proved his failure in Portugal and almost brought about the collapse of his negotiations with the Spanish court.

But, as portrayed by his latest biographer, Salvador de Madariaga, ("Christopher Columbus"), the mist cleared, and Cristobal Colon emerges wreathed in still more resplendent glory. For, if he was greedy for wealth and splendor, if he was seeking royal honors, it was not for himself, but to assuage the pain and humiliation of his martyred and tortured people. Nothing short of this sombre tragedy, ever present in his mind, can explain his extravagant demands and his almost diabolical pride. Cristobal had to triumph that his brethren might rise the higher from the depth of their fall. Thus, he never tired of praising the Jews, extolling their accomplishments, and quoting their

Scriptures. A good many of his notes reveal how attentive he was to things Jewish. One may sense the devilish delight he must have felt when he recorded, "All peoples received their astronomy from the Jews." This was his revenge for the ignominy and humiliation which Spain heaped upon his people! One is inevitably reminded of Disraeli three centuries later, who found his greatest satisfaction in giving an empire to the nation that spurned and scorned his people.

At the time Columbus was laying the foundation for his greatness, the Jews were liquidating their stakes in the country and preparing for their tragic march. How the dismal picture of the haggard faces of the homeless, the oppressed, the persecuted, the betrayed, must have seared the soul of the man who, in his inner consciousness, felt himself related to them! His fiery imagination and his prophetic and missionary sense must have been stirred both by the situation itself and by the Providential coincidence which dashed Israel to the ground while he was raised to his victory! Thus, and thus alone, can one account for the delight he took in connecting the two incidents which in point of time did not happen to coincide.

As presented by Salvador de Madariaga, Cristobal Colon was a true son of his race, with all the strength and weakness, with all the foibles and contradictions of his people. He was generous, he was avaricious, he was ambitious, he was careless, he was forgiving, he was vindictive, but above all, he possessed the unbending pride and dignity of a son of his race. Even when he bowed before the king and queen, he bowed before them with infinite dignity and pride. While his body bowed and fell, his soul rose high above their earthly might, conscious of his worth and sure of his triumph. When he was brought back from the New World in chains, and his life was all but ruined, Cristobal Colon wept and sobbed at the feet of his sovereigns; but those were not tears of weakness or repentance, for inwardly he felt himself superior to them and to anything they might decree.

It is a grand and daring picture of one of the world's grandest and most daring men that Salvador de Madariaga has given us in his new work. Even if not exact in all its details, the mere suggestion is enough to fill one with wonder and delight when

contemplating the gigantic image anew. Written with the fervor and passion of a poet, one can the better understand the man whose life had been one of fervor and passion. What of documented proof the book may lack, is amply atoned for by the magic of its style and the magnetic power of its narrative. Pedants may frown at it, but from the pages of this book, Christopher Columbus emerges as a heroic and sublime figure never to be forgotten.

Yet, it is chiefly due to his gifts as an artist and poet that Salvador de Madariaga made the figure of Columbus memorable for us, not for the new material that he discovered on the subject. For, although the colors are fresh, brilliant and striking, the facts, if facts they be, are not unfamiliar, not since Don Garcia de la Riega, Spanish scholar and historian, wrote his book, "Colon Espanol?," venturing the suggestion that the discoverer of the New World was both a Spaniard and a Jew, at least, that three-quarters of Jewish blood flowed in his veins. His theory was that, not only was Columbus of Jewish stock and ancestry, but that Colons, or Coloms, had been numerous in Spain, and that in 1489, three Colons, related to the discoverer, were condemned by the Inquisition and suffered death at the stake.

It was a sensational discovery which took courage to defend in the face of the old Columbus legend, and was at first received in silence. But since 1914, when Garcia made public his find of notary acts with the names of de Colon, other writers had taken up the subject, among them the well-known Spanish author and novelist, Blasco Ibanez, in several of his books, more especially in his "En Busca de Gran Kan," which appeared shortly before his death.

It is a matter of gratification rather than regret that Christian scholars and not Jews had made themselves responsible for the new theory surrounding the circumstances of Christopher Columbus, thus being spared the taunt of feeding their racial vanity by annexing a new star to their national constellation. For, however surprising, almost convincing, the evidence, Jewish historians refused to allow themselves to be stamped by the new disclosures. Whatever suspicion on the subject they may have had, their judgment remained cool and sceptical. Thus, Graetz, who wrote a

monumental "History of the Jews" and knew his sources well, while referring extensively to the Jewish nautical scientists who contributed materially to the discovery of the New World, is silent about the discoverer himself.

In the same vein wrote M. Kayserling. In his book, "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," he writes: "His, (Columbus') descent, his education, his voyage and discoveries, all the events of his life, have been investigated and described," but not a word is said of his Jewish origin. The nearest approach to the subject he makes, is, when he records, "Among those who were led to the great *auto-da-fé* at Tarragona, on July 18, 1489, clothed in the garb of penitents, were Andreas Colon, his wife Blanca, and his mother-in-law Francisca Colon. They all confessed that they had observed the rites, ceremonies and holidays of the Jews. What must have been the feelings of Christopher Columbus, or Colon, when he heard that members of the Jewish race bore his name, and had been condemned by the Inquisition (pp. 33-34.) Not much more satisfying are the histories of Margolis-Marx and Kastein, both of whom wrote after the sensational finds of Don Garcia de la Riega. While they dwell on the explorer's Jewish companions, they are either too shy or too critical of the new light that had been shed on the explorer himself.

Nevertheless, the subject is intriguing, and Jews cannot remain indifferent to it. There is the gigantic figure of Cristobal Colon woven with rays of transparent light. All the world now bows before him, and thousands even venerate him. There is much that is mysterious and mystifying about him. He himself never revealed his secret. He loved the Old Testament and drew from its pages some of his finest passages. He felt himself related to King David, and to the very end of his life he dreamt of a liberated Jerusalem. He moved in a circle of Jews, and in his will left a small sum to a Jew. It is a wild shot in the dark to conjecture that, at a time when baptised and unbaptised Jews surrounded the throne of Spain, Christopher Columbus himself may have been remotely of Jewish descent? Time alone, and the increasing light on the subject, will give the answer.

REVIEWS OF NEW BOOKS

By DR. ISRAEL H. LEVINTHAL

LAST month we began a review of recent books on Jewish themes written for popular consumption. We continue this summary, confident that *Review* readers will be glad to know of additional works that may help to enrich their knowledge of Jewish life and thought.

The Meaning of Marriage and the Foundations of the Family

By Sidney E. Goldstein, Block Publishing Co., N. Y. 1940.

Very few men in Jewish life have made such a serious study of modern trends in family life, the relationship between husband and wife, parents and children, as has Rabbi Sidney E. Goldstein. This little volume gives us the results of his studies. Dr. Goldstein is correct when he tells us that "the family is the basic social organization or institution. No other institution can serve as an adequate substitute." Because of its importance he would zealously guard it from those devastating and disintegrating forces that today are threatening its destruction.

It is remarkable how much wise counsel the author has succeeded in giving us within the small compass of about a hundred pages. There is deep wisdom in such observations as: "Marriage unites not two persons, but two personalities . . . Temperaments are like chemicals. Some come together and merge and produce in their merging something that is new and beautiful. Other chemicals come together and merely create an explosion." It is out of the richness of his experience that he discusses every phase that pertains to the institution of marriage. Of special interest are the chapters that treat of birth control and intermarriage.

What makes this book of even greater value is the fine way in which Dr. Goldstein combines the Jewish teachings on this subject with the results of latest research. "In the course of 4000 years of history the people of Israel have accumulated a social experience that is unique, and out of this experience have come concepts of marriage and the family, codes of conduct, and also principles and ideals that embody the wisdom of centuries."

The Meaning of Marriage and the Foundations of a Family is a book that should be placed in the hands of all young people who contemplate marriage or about to be married.

A Companion to the Bible

By Abraham J. Feldman, Behrman's Jewish Book House, N. Y., 1939.

This is an excellently prepared handbook for all who want to become familiar with that greatest treasure of the Jew—and of the world—the Bible. The book tells in very simple language what the Bible is, why it should be read, its place among the world's greatest literary classics, and its influence not only upon the Jew but upon all civilization. The author then analyzes the Bible, giving a brief description of the various books that compose it, and furnishes facts that an intelligent man or woman ought to know.

The book is, in truth, what the title implies—a companion to the Bible. It should make an excellent text book for Bible classes, and for all who would want a helpful guide to a better understanding and a finer appreciation of the Bible. "Above all," to quote the author, "it is hoped that it may stimulate many to go to the Bible itself in reverent quest of what it contains in such superb abundance—literary riches, ethical challenge and guidance, spiritual and religious inspiration, refreshment of soul."

Bible Comments for Home Reading—The Book of Joshua

By Rabbi Herbert Goldstein, Hebrew Publishing Co., N. Y., 1939.

This is a continuation of a series that Rabbi Goldstein began a number of years ago with the aim of providing a popular Rabbinic interpretation of the verses of Scripture. He has already completed the five books of Moses, and the present volume is the first to deal with the *Nevi-im Rishonim*, or Earlier Prophets. The book contains the Hebrew text and the English translation, under which are found the notes to each verse. Rabbi Goldstein chooses those explanations and interpretations of the Rabbis that help to explain the text, that give the traditional view on important points that usually baffle the modern student, and, above all, those that impart beau-

tiful moral and ethical teachings.

The comments that he selects are based largely upon the interpretations given by the Rabbis in the Talmud and Midrash, by the later commentators like Rashi, and by the more recent sages like the Gaon of Wilna and the Malbin. He makes frequent use, too, of the notes in the Cambridge Edition of the Bible, especially those that help to clarify the meaning of certain texts.

As far as the Five Books of Moses are concerned, there are other works that have attempted to do this very thing, notably the splendid volume *Pentateuch and Haftorahs*, edited by Chief Rabbi Hertz of London. Rabbi Goldstein is the first, however, to carry on this work with the historical and prophetic books of the Bible.

This reviewer must repeat what he had occasion to write to Rabbi Goldstein upon the appearance of the first volume of the series: "It is a great pity that so many of the modern generation are strangers to these marvelous interpretations of the sages, and you are, therefore to be congratulated in your endeavor to reveal to them at least a glimpse of this hidden treasure."

Jewish Life Interpreted

By Rev. I. Livingstone, Edward Goldston, Ltd., London.

The author of this little volume is the Minister of the Golden Green Synagogue in London, and one of the active figures in the Jewish religious life of the British metropolis. He feels, as he states in the Preface, "that many of the observances of Judaism are ignored because the ideas underlying them are not properly understood," and in this work he sets out to interpret them. The book contains a number of articles and addresses, the latter mostly on the subject of the Holidays. They might be termed *interpretive* sermons, since they aim to describe and to explain the various customs and ceremonials connected with each of the festivals. The second part of the book consists of "Questions and Answers," all pertaining to Jewish religious life, in which the author attempts to answer questions pertaining to our religious beliefs and practices that puzzle more and more of the rising generation. Many of these queries

were actually submitted to him by inquiring laymen.

The book was written for the general reader rather than for the scholar. Its style is simple and direct. It is both appealing and enlightening, and will be very much appreciated by those who want to know more about the beauty and worth-whileness of our religious practices.

Favorite Songs of the Jewish People

Selected and Arranged with Piano Accompaniment by Harry Coopersmith, Transcontinental Music Corp. N. Y., 1939.

The field of Jewish music has too long been neglected in America. We have failed to appreciate the power of music to awaken and stimulate Jewish loyalty. Mr. Coopersmith is one of that small group of Jewish musicians who understands this and has already done much to remedy this neglect. As the Music Director of the Anshe Emet Synagogue in Chicago, presided over by Rabbi Solomon Goldman, he has published, in collaboration with his distinguished Rabbi, a large volume of *Songs and Readings* in which he included a much larger number of songs and hymns, giving the text both in Hebrew and in English transliteration, and also the vocal music.

In this new volume, Mr. Coopersmith has selected thirty-five of what he regards as the choicest songs, suitable for schools, congregations, men's and women's clubs. This reviewer believes that it would be a splendid thing if Jews would have this little volume in their homes and learn to play and sing its songs. What a different aspect these homes would assume, what a finer influence they would have over the lives of the parents and children alike!

Mr. Coopersmith is to be congratulated upon his accomplishment. We trust that he will find the encouragement to continue his work in this important field of Jewish service.

Shireynu

A Collection of Hebrew Songs and Chants, Old and New, Religious and Secular. Selected and edited by Moshe Nathanson, Hebrew Publishing Co. N. Y. 1939.

This little volume, like the one reviewed in the previous paragraph, comes to fill a great need. Teachers in Hebrew schools have often felt a need for a popular booklet containing a choice collection of the songs and

hymns, sacred and secular, Chassidic and modern Palestinian.

Moshe Nathanson, the Cantor of the Society for the Advancement of Judaism, and the Music Director of the Bureau of Jewish Education in New York, is well fitted to accomplish this task. He is a specialist in Jewish music. He had the great fortune to study in Palestine under one of the greatest authorities of Jewish music, the late Prof. A. Z. Idelsohn. We at the Center still remember the fine work he did with our children when we were privileged to have him as the Music Instructor in our Hebrew School.

In *Shireynu*, he offers us the Hebrew text of 223 songs. Hebrew schools will welcome this collection. Zionist groups and others capable of reading the text will be happy to possess it.

The compiler has lately published a companion volume, *Minginot Shireynu*, in which he gives us the music to all the songs of *Shireynu*, as well as the English translation of the first stanza of each of the songs. Both of these little volumes represent a splendid achievement.

It is through the work of such men that we may hope to see a revival of Jewish music among the Jews of America today, fulfilling the prophecy of old, "And she shall sing there, as in the days of her youth, as in the days when she came up out of the land of Egypt."

The Gateway to Jewish Song

By Judith Kaplan Eisenstein.

Here is yet another good book of Jewish music. It differs however, from the previous ones reviewed above. *The Gateway to Jewish Song* is primarily interested in the young child. Here are songs of Jewish content, Jewish motif, that will interest the youngest children. One of its unique features is its intimate approach to the child. The author talks to the youngster as a fond mother would, encouraging him to compose his own songs and to write them on the pages provided for that purpose at the end of the volume. Thus, she says, he will add beauty and joy to the Sabbath and the Jewish festival observances.

Another feature that will endear the book to the young, is its attractive make-up. Each little song is accompanied by a beautiful illustration, which emphasizes its meaning and enhances its charm. Through these

songs the young hearts may be drawn closer to our people, to our faith, to Palestine, to our ancient and sacred ideals. We of the Center will find a special interest in this work, because a number of the songs were actually composed by the young pupils in our Center Academy, with which the author was connected for a number of years as the instructor of music.

Even before the *Gateway to Jewish Song* was published, the young pupils of the Center Academy sang its songs with relish and gusto. Many of them, like *Ish Ha-Shelag* (words and music by the second grade of the Center Academy) or *Hamenorah* (words by Betty Unger and music by J. K. Eisenstein) have been perennial favorites. Needless to say, the book in printed form, with its gaily colored cover is very much appreciated by the pupils. The book contains (1) Songs for Every Day, (2) Songs of Bible Days, and (3) Songs of the Ceremonies and Holidays. Therefore, both the music and the Hebrew teacher may use *The Gateway to Jewish Song* to great advantage in their work with the little ones.

By JACOB KAPLAN

ANTI-ALIEN bills pending in Congress tend to make the immigrant the scapegoat for all our social ills. These bills call for restriction on all immigration and a general clamping down on the civil liberties of the foreign-born. Already, discriminations of various descriptions are in effect against aliens. For example, immigrants are barred from the relief rolls and Federal Work Projects in many states. In general, there is considerable danger that the "deportation deliriums" characterizing the Palmer raid days of 1921 may affect the health of the nation once more. Not, however, if we accept the evidence as to the worth of the immigrant which Professor William Carlson Smith offers us in his timely, penetrating work, "Americans in the Making." (D. Appleton-Century Co., New York, 454 pages, \$3.75.)

There have been two traditional viewpoints regarding the immigrant. One has been an anti-democratic strain. This evinced itself early in our national life, shortly after the Revolution, in the Alien and Sedition laws aimed at liberal immigrants by the aristocratic Federal party. This alien bias was carried on by the Know-

Nothing party, the Ku Klux Klan, the Black Legion, and other reactionary forces. Such groups argue that the foreign born refuse to become "Americanized," that their presence will result in the "mongrelization" of the pure American race, whatever that is. They insist that there is an alien question because the foreign-born are responsible for many social evils.

Fortunately, this harmful propaganda has been countered by the intelligent thinking of democratic forces throughout our national history. The founding fathers created a nation which was to be the land of free and equal men. From its inception this nation became a haven of equality for all, native or foreign born. Throughout the nineteenth century the American nation was developed by the millions of immigrants who flocked to this country in order to escape the religious, economic, political oppression of the old-world countries. America became literally a country of immigrants. Professor Smith realizes this, and he keynotes his work by stating aptly the case of the democrat and the liberal against the immigrant-baiters and alien-mongers:

"The United States has been a nation of immigrants and their contributions have, in a large measure, been responsible for the development of our American civilization. The interplay and the interstimulation of the diverse ethnic and national groups in the new world setting have made our history and shaped our destiny. No one single nationality had directed our course to the exclusion of all others. Immigrant groups have profoundly influenced the material, institutional, and cultural aspects of our life, and we may give them credit in considerable measure for whatever of American idealism there may be."

Smith proceeds to study the reactions of the immigrant to the new conditions and strange social environment confronting him on his arrival in America. Throughout his work he is careful to understand immigrants as human beings rather than as statistical data. He parades before us an endless flow of quotations taken from such primary sources as significant autobiographies, biographies, letters of immigrants. The result is that the human interest in the work is considerable. He proves clearly that immigrants came here chiefly because of the economic, religious, and political oppression of their native lands. He

lays particular stress on the process of the assimilation of the foreign born. Secondly, he reveals the dilemma of the immigrant between two cultural worlds—the culture of his ethnic or national group and that of America. He offers us an even deeper analysis of the culture conflict between the immigrant and his children, the Second Generation. Prof. Smith here gives us the most complete and original study written to date in the field of sociology on the subject. Finally, he presents a convincing summary of the contributions of the immigrant to American life. The result is that "Americans in the Making" is a most valuable book, one of the surest appraisals of the immigrant which the science of sociology has produced.

The work offers considerable material in regard to the Jew. The emigration of the Jew to America, Smith points out, is directly traceable to his persecution—religious and economic. Jews migrated from Poland and Russia as a result of the anti-Semitic practices of Czarism after the partition of Poland at the end of the Eighteenth century. Excluded from the soil, from government, railway and liquor jobs, from other occupations and educational institutions, the Jews turned from the pogrom atmosphere of Russia to the America of freedom.

The Jew, however, in common with other immigrants influenced by old-world traditions, did not find America completely to his liking. His cultural standards often conflicted with those of the new world. A Polish Jewess thus found the chewing of gum repulsive to her. Abraham Cahan, the editor of the *Forward*, found everything strange in New York on first entering the country. The immigrant Jew in general became reserved and shy. The "greenhorn" tended to develop an inferiority complex in the new environment.

Gradually, however, the Jewish immigrant adapted himself to new patterns of behavior. He carried over certain traits from the old world and combined them with elements of American culture. He shaved his beard, substituted the daily column of advice in the Jewish newspapers—the *Forward*, *The Day*, the *Jewish Morning Journal*—for the advice of the old world rabbis. He accepted and adapted himself to new foods, new habits, new occupations. In general, he began to be assimilated.

How is the immigrant—particular-

ly the Jew—assimilated? Assimilation, Smith claims, is an inevitable process for the immigrant. He rejects the famous Melting Pot theory which held that the various nations and races were to be thrown into one crucible to emerge from it one super-American race. The advent of the World War disproved this theory according to Professor Smith. Smith is further opposed to the coercion theory of Americanization, stigmatizing it as more in line with Prussianism than true Americanism. He leans favorably to the ethnic federation views of Horace N. Kallen, and of the "sociological" principles as being the most democratic medium of assimilation. These latter theories hold that each ethnic group must have the right to exist side by side in America, partaking of American culture and enriching that culture with their own.

Did Jewish immigrants assimilate readily? In certain externals, Smith claims, they certainly did. They changed their old-world dress, for example, so that they might not be labeled "greenhorn." They shaved their beards because they discovered, as Abraham Cahan did, that it handicapped them in the seeking of employment. They modified their gestures and their mannerisms. Economic pressure caused them to change their custom of observing the Sabbath on Saturday. Many employers would not hire Jews unless they worked on Saturdays. Smith notes, however, that in countless instances older Jews clung to their orthodoxy to such an extent that they entered the pushcart trade where they could regulate their time schedules and be free to pray in the Synagogue several times during the day. Economic reasons again, in many instances, caused them to change their names.

What was the role of the "ghetto," or Jewish district, in adjusting the Jew to American life? Smith disagrees with sociological writers such as Ray Stannard Baker and Wirth in their claim that it exerted a retarding influence. Such judgments, Smith thinks, are hasty and superficial. Immigrant colonies such as the Jewish facilitate the adjustment of newcomers to American standards and more. "Instead of preventing assimilation, the immigrant quarter provides an accommodation which is favorable to the progress of assimilation. It makes possible the participation of the immi-

(Continued on page 23)

THE NEWS OF THE MONTH

By LESTER LYONS

THE Dominican Republic has agreed to permit 100,000 European refugees to settle there on the basis of full equality between Jews and non-Jews. The government has bound itself in writing to guarantee "to the settlers and their descendants full opportunity to continue their lives and occupations free from molestation, discrimination or persecution, with full freedom of religion and religious ceremonies, with equality of opportunities and of civil, legal and economic rights, as well as all other rights inherent in human beings." The settlers, who are to learn Spanish and become Dominican citizens, will be selected by the Dominican Settlement Association of which James N. Rosenberg of this city is president. The financing of an average refugee family is estimated to cost \$1,000. The Association will raise the necessary funds by the sale of shares of stock.

A program for safeguarding the rights of Jews in this country against anti-Semitism and for promoting the post-war restoration and maintenance of Jewish rights everywhere by a peace conference in which a "new system of international morality and justice" will be assured, was adopted by the American Jewish Congress at its annual convention in Washington. Resolutions approved by the convention included: Support of the establishment by the World Jewish Congress of a special institute in Geneva for the preparation of the peace aims of the Jewish people and their presentation at the peace conference after the European war; support of the effort to obtain full recognition of Jewish rights in Palestine; the establishing of commissions to deal locally and nationally with the promotion of Good Neighbor relations, to deal with the local aspects of the problems of anti-Semitism, and to provide for vocational guidance; and development of the national youth movement. Dr. Stephen S. Wise was re-elected president; Judge Nathan D. Perlman, vice-president; Louis Lipsky, chairman of the governing council; and Carl Sherman, chairman of the Administrative committee.

The Joint Distribution Committee has estimated that more than 250,000 Jews in Poland have been wiped out

since September 1, 1939, by military operations, disease and starvation and that 80 per cent of the remaining 1,250,000 Jews in the area occupied by Germany have been "reduced to beggary." The Committee reports that economic life has been "completely strangled," that disease and starvation are widespread, and that hundreds of thousands of Jews have been uprooted from their homes and are destitute wanderers. Hundreds of Jews are reported to have committed suicide or been summarily executed daily.

Efforts of the American Friends Service to extend relief in Nazi Poland have been unsuccessful. The German government has not permitted representatives of that Quaker organization to enter Poland. The Red Cross has also complained that it is not being given an opportunity to carry out its work there.

The German Gestapo has adopted an ingenious method of misleading world opinion as to the manner of treatment of the Jews in Lodz, the second most Jewish-populated city in Poland. The Gestapo forced several hundred Jews to stage a service in one of the synagogues and later to sing and look happy while seated at tables laden with food in a Jewish restaurant. Moving pictures of the scene were taken for propaganda purposes. Of course, the films did not show that these Jews were not permitted to partake of the food before them or that they were taken from the restaurant to a forced labor camp. Nor were pictures taken of any of the countless horrors or tragedies to which the Jews of that city have been subjected,—of brutal physical attacks on them, plundering of their property, seizure of Jewish women for military brothels, sealing of Jews in freight cars, for deportation to distant places in Poland. The Nazis have ordered Lodz to be free of Jews by March 1.

Despite the irksome conditions created by the war, the artistic and cultural life of Palestine is continuing with vigor. Habimah, the Hebrew Art Theatre, and Ohel, the Labor Guild Theatre, are preparing to present a number of plays in Hebrew, including

NAZIS HONOR JEW

The German Embassy has expressed to this government its appreciation of the kindness shown by the United States cruiser Tuscaloosa in rescuing the 577 members of the crew of the liner Columbus after they had scuttled it. Particular thanks was given for the conduct of the commander of the cruiser, Captain Harry A. Badt, apparently in ignorance of his being a Jew. No reply has yet been given by Hitler to a query posed by a leading Washington paper as to whether any of the men on the Columbus would have rescued Captain Badt had they found him where he found them.

several original productions by local playwrights. Bronislaw Huberman, the founder of the Palestine Orchestra, will be in Palestine during the concert season and will be soloist at one of the concerts to be given by that orchestra.

The famous library of the Jewish community of Berlin has been confiscated without compensation by the Nazi government. Among the 80,000 volumes in the library were many priceless manuscripts.

Samovars brought as souvenirs to Palestine by refugees from Russia, Poland and Lithuania are proving to be quite useful. Because of the rationing of kerosene and the difficulties in obtaining fuel, these tea-kettles have become necessary household implements.

The Jewish National Fund is conducting a nation-wide educational contest in order to spread greater knowledge concerning Zionism and Palestine and to obtain additional funds for the purchase of land in Eretz Israel. In the conduct of the contest, the Fund has issued an illustrated "Quiz Book" in Hebrew and in English and a series of 99 Keren Kayemeth stamps depicting a variety of themes and scenes in the history of the Jewish people and the progress of Zionism. The contestants are required to affix the proper stamps as answers to the questions in the Quiz Book. Many valuable prizes will be awarded in this contest which ends May 15, 1940.

Proposals for the settlement of Jewish refugees in the Kimberley region of Australia, while not yet "officially" received by the Australian government, apparently will meet with its disfavor. Speaking on this subject, the Minister of the Interior said that "The general policy of the government is opposed to the encouragement of the settlement of large numbers of foreigners in any one area."

Many new industries are being established in Palestine. Since the beginning of the European war, 39 have been set up, a number of them by refugee Jews from Europe. Some of the new enterprises are a hand weaving plant, a shoe factory, and a leather belt factory. Orders for Palestinian products are being increasingly received from other countries, particularly from Egypt and Syria. Large purchases have also been made for the French army. A French paper in Cairo has expressed the belief that Palestine bids fair to become the industrial center of the Near East.

A consumer's cooperative has been formed at Haifa. A membership fee of \$2.50 entitles a member to a discount of 10% on all purchases. Only 1,000 persons may be members of this cooperative. First opportunity for membership has been given to workers earning the lowest wages.

2599 STUDENTS OF HEBREW IN N.Y.C. HIGH SCHOOLS

During the past six years the number of students of Hebrew in the high schools of the city has increased from 324 to 2,599. In the junior and senior high schools, 2,707 are studying Hebrew. The number of students of German is 12,699. This represents almost half of the number studying that language at the time of the advent of Hitler.

Living costs in Palestine have increased 9.1 per cent since the outbreak of the war. The rise is chiefly in food and clothing. Because of dwindling foreign markets citrus growers are facing a critical condition. Attempts are being made to find new by-product uses for citrus, such as conversion into alcohol, cattle fodder and acetone. The Keren Hayesod is supporting in part, research work by the

Agricultural Experiment Station of the Jewish Agency to prevent citrus wastage.

A moving picture showing the activities of the Hadassah Medical Organization in Palestine has recently been completed. The film will be brought to this country in a few months. The Hadassah Hospital on Mount Scopus, which was opened nine months ago, has 215 beds at present. Plans are being made to increase the number to 300.

That considerable headway is being made in the movement to promote the import of Palestine products through the Totzeret Haaretz Consumer's League is the report of the Pioneer Women's Organization under whose auspices the League functions on a co-operative, non-profit basis. The proceeds from the sale of these products are used to support the activities of the Pioneer Women's Organization and its Palestinian affiliate, the Working Women's Council. These groups have established farms, trade schools, shops and employment bureaus where women and girls are trained for agriculture and industry and are generally assisted to adjust themselves to the pioneering life of the Jewish Homeland.

The Women's Committee of the New York Round Table of the National Conference of Christians and Jews is sponsoring a number of joint meetings of women of the Jewish, Catholic and Protestant faiths at their respective houses of worship in this city. The purpose of these interfaith meetings is to enable the members of each group to "get rid of the distorted images" in their minds as to the members of the other groups. At the first of these gatherings, several hundred Catholic and Protestant women visited the Jewish Theological Seminary and Temple Emanu-El. The next program was held at the Corpus Christi Catholic Church. In April, these groups will meet at the Riverside Church, of which Dr. Harry Emerson Fosdick is pastor.

A committee has been formed in England to issue a lexicon in Yiddish of Jewish social life in Great Britain. The publication will contain biographies of Jewish authors, rabbis, artists, industrialists, politicians and others and will describe all Jewish organizations, synagogues and commun-

ities. The Ministry of Food in England has fixed maximum prices for Kosher meat sold at retail.

Dr. Thomas Mann the noted exiled German writer, has described the allocation by the United Jewish Appeal of a fund for aid to Christian refugees as a "contribution of incalculable benefit to the furthering of good-will among men." Dr. Mann is honorary chairman of the American Committee for Christian Refugees. President Roosevelt has declared that this gift "bears eloquent witness of the spirit of tolerance and true charity, and affords an example of good will which could be widely copied with happy results."

HEBREW UNIVERSITY EXPANDS EVEN IN WAR TIME

Three new buildings are being constructed by the Hebrew University on Mount Scopus. They are the Kootcher Building for a Jewish Archaeological Museum, the Rosenbloom Building for the Faculty of Humanities, and a sport center A non-sectarian group of noted scientists in America has formed a committee to establish an international academy of science in Jerusalem. One of the objects of this academy is to aid exiled Jewish scholars.

The Jewish press has severely criticized the "Polish Government in Exile" in Paris for sending General Joseph Haller to this country as a good-will emissary. General Haller is well known for his anti-Semitic manifestations, having previously allied himself with pogromist activities in Poland. His designation as a representative here of the exiled Polish Government is regarded as inconsistent with recent utterances of that government that anti-Semitism would not be tolerated in a restored Poland.

Because the courses for refugee rabbis given at the Jewish Theological Seminary of this city since last November have been very successful, the National Refugee Service, Inc. has allocated a fund for their continuance through June. The courses are free and are designed to help European rabbis to adjust themselves to American requirements for useful activity in the rabbinate. The instruction embraces English, phonetics, and practical problems of the ministry.

REPORT ON BROOKLYN JEWISH CENTER ACTIVITIES FOR THE YEAR 1940

Delivered by the President, Joseph M. Schwartz, at the Annual Meeting on Thursday, January 25, 1940

IN these days when broken treaties and unkept pledges are the rule rather than the exception, it seems more appropriate than ever that I reaffirm my pledge of service, and offer my sincere thanks for the loyalty and support you have given me.

As we stand at the threshold of another year, let us hope that the bond between you and my administration be heart-warming and helpful, rather than merely a cold exchange of words and promises.

Before continuing with my report, allow me to pause for a moment to say just a word about our suffering fellow-Jews in Europe. With war and disaster raging all over the world, and the harvest of slaughter and ruin mounting daily, we are entering a period of great consequence to our people. Whatever the final outcome may be, regardless of who shall be the victor, it is the Jews of Europe who have already paid the price. They are the scapegoats in the midst of a hungry wolf-pack, with no force to depend on other than the moral force of our cause and the inner faith that we shall prevail in the end.

Hence, our great anxiety to save the remnants of our stricken brethren who are the innocent victims of this catastrophe.

Therefore, we in this free and loving America, must rally all our forces to extend a helping hand to save them from utter destruction.

In God's name help them.

Religious Activities

SOME of you may remember that in my last year's annual report I mentioned the work of a special committee to improve the synagogue services of our Center. It is my happy privilege to report that as a result of the recommendations of the committee, your officers, directors, and trustees approved the necessary expenditures for the purchase of uniform Prayer Books which were used for the first time during the last High Holy Days. There was such a unanimity of approval of this innovation that we were all exceedingly proud of it. For many years we received com-

plaints from some of our worshippers, especially the younger man and women, who found it hard to follow the service because of the variety of prayer books used by our congregants, some printed in this country, others published abroad.

The other activities of our Religious Service Department have continued as successfully as heretofore. The attendance at services has been most satisfactory. The Friday night services continue to attract large congregations, and we are proud indeed that they are generally regarded as among the most successful of any services of a similar nature held in the country.

Hebrew Education Department

THE Hebrew Educational Department made considerable progress. The registration in the afternoon Hebrew School numbers 121. The Sunday School registration has improved. We now have 221 children on the rolls. In addition 51 children attend the Consecration and Post Consecration Classes. Altogether, 397 boys and girls receive the benefits of the fine Jewish training furnished by these schools. Mention should be made of the fact that the Hebrew Education Department supervises the Junior Congregation, which holds services in our Prayer Room on the Sabbath and on Jewish holidays.

Center Academy

THE Center Academy was organized in February, 1928, and has since established an enviable reputation as a unique progressive school combining instruction in general and Hebrew subjects. It is probably the only school where Hebrew instruction is given along progressive lines, and as such is highly regarded by leading Jewish educators of the country.

The registration during the past year was 106.

Institute of Jewish Studies For Adults

THE Institute of Jewish Studies for Adults has a registration of 107 students. Evening courses are given in Hebrew, Jewish History, Religion,

Talmud and Bible. This season we also established morning courses in Jewish History, and Religion which are attended exclusively by women.

General Education

THE attendance at the Monday evening Forums has been most encouraging. Events abroad have brought about an increased interest in the discussion of problems confronting the world at this time. The committee is to be congratulated on the fact that it always strives to give us the best speakers available in the field of expert opinion.

In addition to the Forum, the committee has supervised several course lectures given in cooperation with the New York City Board of Education. Under its auspices a number of interesting lectures in Yiddish were heard during the year. These Yiddish evenings were well attended, and we had the privilege of listening to addresses by some of the leading representatives of Yiddish literature and journalism.

The committee has also continued with the "Town Meeting of the Air" series on Thursday evenings. These events aroused much interest, and spirited discussions preceded and followed each radio broadcast.

Center Library

WE have every reason to be proud of the progress made by our Library Department. We are happy that our members have cooperated with us in donating books. Rabbi Levinthal has often had occasion to appeal through the columns of the *Review* for donations of special sets to enrich the library. In every instance he received a favorable response from some member, even though the price of these sets ran into considerable sums. There are at the present time about 3350 volumes in the library. Approximately two hundred borrowers avail themselves of the opportunity to draw books in Hebrew, English and Yiddish. The library is of great help to scholars who consult it frequently and to students attending our schools.

Publications

THE members have been kept in close touch with events in the institution by means of the weekly *Bulletin*. The *Brooklyn Jewish Center Review* has continued publication as a high type of monthly magazine of general Jewish interest. We are proud of the enviable reputation it enjoys in the Jewish newspaper world. It is without a doubt the best magazine issued by any institution of our type.

Last September we published for the first time the Center Diary covering the year 1939-40. It contains a wealth of factual material, in addition to a description of the aims and activities of the Brooklyn Jewish Center. The members of the institution welcomed this little pocket diary and have expressed their appreciation for it. It is to be hoped that we will issue it annually.

Social Activities

WE are indebted to the Social Committee for the interesting social functions arranged for the membership. The monthly social meetings have been most successful and have attracted large attendances. We do hope that more of our members will attend as often as possible in order that we may learn to know each other in a spirit of fellowship befitting members of our organization.

In addition to the social activities, the committee has supervised the work of our clubs for the younger members of the institution. Groups have been organized to take care of all children of our members. These clubs are in the capable hands of experienced leaders and are supervised by Rabbi Lewittes, the director of our club activities.

Physical Training Department

THE Physical Training Department has always been regarded as one of the most successful activities in the building. The attendance for the year proves it, namely 27,581 men and 4,517 women.

The basketball games have been attracting exceptionally large audiences and our team has a splendid record. This year it is participating in an Inter-Center Tournament sponsored by the Jewish Welfare Board. These successful basketball games have been of great financial aid to the department.

House Committee

IN making this annual report we must not overlook the splendid work of our House Committee, and particu-

larly of the chairman, Mr. Hyman Aaron. Throughout the summer, while most of us were away, he spent days and weeks making all necessary alterations and improvements in the building. Many of our rooms and the auditorium were completely renovated and decorated. In this particular work, he received capable advice from the president of our Sisterhood, Mrs. Albert Witty.

Membership

WE close the year with a membership of 973, (616 married and 357 single members), as compared with 985 members reported last year. The enrollment during the year was 198.

We are naturally pleased with the large enrollment of new members, which is a tribute to the attractiveness of the institution. However, we hope that a stronger effort will be made in the coming year to reduce the turnover in the membership.

Metropolitan Opera House Concert

LAST December we again conducted our annual Metropolitan Opera House concert and the success was even greater than in the previous years. Once again, we called upon our active friend, Mr. Moses Ginsberg, to head the committee in charge of the concert. Both he and the members of his committee are deserving of great praise for their fine work.

Sisterhood

MRS. Albert Witty, president of our Sisterhood, will render a separate report comprising the activities of that organization. The women have cooperated loyally in all work of the Center and have rendered financial aid to many worthwhile causes and movements.

Finances

I SHALL not endeavor in this report to cover the financial condition of the Center. This work I shall delegate to our Treasurer, Mr. Moses Ginsberg, who will follow me. We are pleased that some progress has been made in the past year, and that in addition to covering the cost of maintaining the institution and its activities, we have been enabled to reduce our indebtedness by a considerable amount.

Expressions of Thanks

IT would hardly have been possible to make the progress we did, were it not for the loyal help we received from you, the members of the institution, and from the chairmen and

members of the various committees, and the members of the Board of Trustees and Governing Board. We owe them all a sincere debt of gratitude for their fine cooperation. My personal thanks are due to my fellow officers, the Vice-Presidents, Judge Emanuel Greenberg and Mr. Hyman Aaron; our Secretary Mr. Max Herzfeld, and our Treasurer, Mr. Moses Ginsberg. They were of inestimable value in our work. They have met often and tackled with me the day to day problems of the institution. I want to thank them in your name and mine.

I express my sincere appreciation of the work of our esteemed and beloved spiritual leader, Rabbi Israel H. Levinthal. He has given of himself wholeheartedly to all causes and movements affecting the welfare of our people, and has been a great source of strength and inspiration to us.

This report would not be complete without a statement of our thanks to Mr. Joseph Goldberg, our Administrative Director, for his whole-hearted loyalty to the Center and for his fine, tireless work in its behalf.

General Activities

I HAVE thus far limited myself to a brief outline covering the various departments within the Center. I must however, note some of the activities of a general nature in which the Center participates.

When the call came to raise funds for the United Jewish Appeal the Center membership responded generously. Judge Emanuel Greenberg headed the campaign committee and it is estimated that close to \$90,000 was contributed by our members. The membership also cooperated with the Ort, of which Mr. Max Herzfeld is the Brooklyn chairman, and aided in other causes.

A special committee was appointed to handle the problem of refugees. This committee has rendered useful service. I might also mention that at the last meeting of the Board of Trustees a decision was adopted to enter into a contract for the services of a refugee rabbi, who is now in Mainz, Germany.

The growing spirit of anti-Semitism in our Borough has given us all a great deal of concern. Indoor and outdoor meetings sponsored by the "Christian Front," the "Christian Mobilizers," and other anti-Semitic groups were daily occurrences in all parts of Brooklyn. They tended to sow a spirit of hatred among the re-

sidents of this Borough and to incite our neighbors against us. The Board of Trustees discussed this matter at length and authorized the appointment of a special committee headed by Dr. Moses Spatt to investigate the situation. As a result of the plans made by this committee, the Brooklyn Jewish Center issued a call for a conference on anti-Semitism which was held on November 16th, 1939, and which was attended by the rabbis, presidents and representatives of the leading synagogues, temples and Centers of the Borough. Several meetings were held since, and plans have been devised for the organization of a Jewish Community Council in Brooklyn. It is our fervent hope that this will be the forerunner of a united effort on the part of Brooklyn Jewry to organize for the protection of our rights whenever they are challenged by sinister forces in our midst.

Conclusion

TWENTY years ago this month the excavators were busily engaged in the task of digging the ground for the foundation of this magnificent structure. The small group of men of vision comprising the pioneers of the Center looked forward longingly to the time when this institution would function as a constructive force in our community. Reviewing in our minds what has been accomplished in those eventful twenty years we can, in all modesty, be truly satisfied. They who stood by the Center in its days of joy as well as in days of crisis may well be proud of their foresight, daring and vision. I am reminded of an article which appeared recently in one Yiddish newspaper. In the midst of the era of prosperity, the writer said, a few farsighted Jews took the initiative to organize a Brooklyn Jewish Center. Later fortunes disappeared, he concluded, but the Brooklyn Jewish Center, as a cultural and social force, remained. What a worthwhile lesson this holds out for us. With your help and the cooperation of our loyal membership, this Center will thrive and prosper and continue to serve Jewry in the future as it has so faithfully served it in the past twenty years.

IN MEMORIAM

This congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They
(Continued on page 22)

FORUM LECTURES and DISCUSSIONS

EVERY MONDAY EVENING AT 8:30

MARCH 4th—

DR. ABRAHAM A. BRILL

Famous psychologist and psychiatrist, author of "Psycho-Analysis, its Theory and Applications," "Reflections of War and Death." He has translated Freud's "Selected Paper on Hysteria," Freud's "Interpretation of Dreams," etc.

Subject:

"WHAT DOES YOUTH WANT?"

MARCH 11th—

RABBI MILTON STEINBERG

Brilliant scholar, author, lecturer; author of "The Making of the Modern Jew," "As the Driven Leaf," etc.

Subject:

"THE PSYCHOLOGY OF THE MODERN JEW"

MARCH 18th—

PROF. MAX LERNER

Brilliant publicist and writer; formerly editor of "The Nation," author of "Its Later Than You Think," etc. Prof. of Political Science, Williams College.

Subject:

"IF YOU MEAN DEMOCRACY"

APRIL 1st—

RAYMOND CLAPPER

Noted Washington Correspondent, columnist and author. Author of "Racketeering in Washington," etc.

The Forum will close on April 15 with an address by

DR. STEPHEN S. WISE

Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1940.

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 HON. EMANUEL GREENBERG First Vice-President
 HYMAN AARON Second Vice-President
 MAX HERZFELD Secretary
 MOSES GINSBERG Treasurer

SAMUEL ROTTENBERG Honorary President

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 Ginsburg, Abraham
 Goldman, Martin M.
 Goell, Mark J.
 Goell, Milton J.
 Goldberg, Samuel H.
 Goldstein, Nathaniel L.

Goodstein, David
 Gottlieb, Aaron
 Gottlieb, Irving J.
 Greene, Harry
 Greenblatt, Samuel
 Gribetz, Louis J.
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 Katz, Samuel
 Klein, K. Karl
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 Kugel, Simon H.
 Lemberg, Sam
 Levey, Frank
 Levy, Mrs. Harry

Levine, Benj. A.
 Levine, Samuel
 Levingson, Isaac
 Levkoff, David
 Lewis, Aaron
 Lowenfeld, Mrs. I.
 Lukashok, Jos.
 Lurie, Irving
 Lurie, Leib
 Markowe Ben
 Martz, Benjamin
 Neinken, Morris
 Parnes, Louis
 Perman, Charles
 Preston, Harry
 Rabinor, Geo. B.
 Rachmil, Hyman
 Riker, I. J.
 Rosen, Meyer A.
 Rosenberg, William
 Rosenson, Ira L.
 Rutstein, Jacob
 Schaeffer, Frank
 Schell, Herman B.
 Schlesinger, L. H.

Schwartz, N. T.
 Siegel, Hon. Wm. I.
 Siegmeister, I.
 Silverstein, Morty
 Simon, Louis
 Sorgen, Isaac D.
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 Wender, Morris D.
 Wiener, Mrs. I.
 Witty, Albert
 Witty, Mrs. Albert
 Zirn, Abr. H.
 Zucker, Harry
 Zwerdling Tobias

SUSTAINING MEMBERSHIP FOR 1939

THE following is a list of the 1939 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
 Barnett, Mrs. S.
 Bernard, Mrs. Louis W.
 Bregstein, Bernard
 Bregstein, Elliot
 Cohen, Julius
 Dlugasch, Morris
 Goell, Mark J.
 Goldberg, Mrs. Rachel
 Goodstein, Wm.

Gordon, Louis
 (of Avenue T)
 Halperin, Louis
 Jablow, George
 Katz, Samuel
 (of Park Place)
 Kirschman, M. J.
 Kline, Benj. J.
 Kronish, Fred
 Lipsky, Charles
 Lurie, Leib

Marcus, Sidney
 Plush, Mrs. Isaac
 Rachmil, Hyman
 Rutchik, M. M.
 Rutstein, Jacob
 Salwen, Nathan
 Shapiro, Abraham
 Steingut, Hon. Irwin
 Weinberg, Morris
 Weinstock, Louis
 Werbelovsky, Benjamin

BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINthal TO PREACH ON SHOLEM ASCH'S "THE NAZARENE" TONIGHT

This Friday evening, March 1st, at our late services which begin at 8:30 o'clock Rabbi Levinthal will preach the first of two lectures on "Sholem Asch's 'The Nazarene'—Its Greatness and Its Weakness." In view of the discussion which this latest work of Sholem Asch's has aroused, we are confident that the members will be interested to hear the word of the Rabbi regarding this important best seller.

Rev. Kantor will lead in the congregational singing; you and your friends are cordially invited to attend.

P.T.A. CENTER ACADEMY MEETING TUESDAY

The Parent-Teacher Association of the Center Academy will hold a meeting on Tuesday evening, March 5th, at 8:30 o'clock. The speaker for the evening will be Dr. I. Dinin, of the faculty of the Jewish Theological Seminary. The topic for his discussion will be, "The Importance of Jewish Education in the Changing American Community." All welcome.

Y.F.L. MEETING TUESDAY

There will be a regular meeting of the Young Folks League on Tuesday evening, March 5th, at 9 p.m. Benjamin R. Epstein, Speaker of the Anti-Defamation League, who recently visited Germany, England, France and other countries in Europe, will speak on the foreign situation. There will be a concert of recorded music in the lounge before the meeting. Dancing and refreshments will follow.

REV. MOSHE NATHANSON NEW DIRECTOR OF THE SISTERHOOD CHORAL GROUP

Arrangements have been made with the noted choral director and Palestinian singer, Rev. Moshe Nathanson, to direct the Choral Group of the Center Sisterhood. This group meets every Tuesday, promptly at 12:45 p.m. Center members who are interested in joining this group are requested to please call at the Center next Tuesday.

BAR MITZVAH

Hearty congratulations and best wishes to Mr. and Mrs. George Fein of 634 Montgomery Street on the Bar Mitzvah of their son Sheldon H. which will be held at the Center on Saturday morning, March 2. We wish also to congratulate the grandfather, Mr. Hyman Fein of 55 Lenox Road.

CONGRATULATIONS

We extend our hearty congratulations and best wishes to the following:

Mr. Henry Davis of 1041 Carroll Street who celebrated his 70th birthday anniversary on Monday, February 26th.

Mr. and Mrs. Hyman Rachmil of 1056 President Street on the engagement of their son, Dr. Maurice Rachmil to Miss Beatrice Young.

SCHEDULE OF JUNIOR CLUBS

The following junior clubs meet Saturday evenings at 7:30 o'clock.

Center Girls.
Shomrim (boys).
Maccabees.
Vivalets (girls).

On Sunday afternoons at 2:30 o'clock the following clubs convene:
Photography
Candle Lites (girls).

ACKNOWLEDGMENT OF GIFTS

Prayer Books

Mrs. Lena Boskowitz
Mrs. A. Posner
Mrs. A. Shapiro, in memory of her father.

Library

M. Bass
Claire Gumeiner
Irwin Gumeiner
Ina Klein
Sydelle Stone
Arthur Rebach
Dr. Emanuel Velichovsky, through the courtesy of Mr. Samuel P. Abelow
Elaine Hornick
Frank Woodwitz

PERSONAL

Mrs. Phillip Brenner was elected president for the sixth consecutive term of the Hebrew Home and Hospital for the Aged. Mr. Jacob Shapiro was re-elected chairman of the Board of Directors.

BAR MITZVAHS OF 1939

Martin Howard Feinberg, son of Mr. and Mrs. David Feinberg, Jan. 7th.
Theodore Jentelson, son of Mr. and Mrs. Jacob Jentelson, Jan. 14th.
Milton Katz, son of Mr. and Mrs. Sam Katz, Jan. 21st.
Robert Wedeen, son of Mr. and Mrs. George Wedeen, Jan. 28th.
Mark Leicher, son of Mr. and Mrs. Jacob E. Leicher, Feb. 4th.
Lloyd Spiegel, grandson of Mr. and Mrs. Simon Spiegel, Feb. 11th.
Jules Rothkopf, son of Mr. and Mrs. Abraham Rothkopf, Feb. 18th.
Arthur Wittenstein, son of Mr. and Mrs. Martin Wittenstein, Feb. 25th.
Alvin Edelstein, son of Mr. and Mrs. Emanuel M. Edelstein, March 25th.
Stanley Rabinowitz, son of Mr. and Mrs. Julius Rabinowitz, April 15th.
Daniel Goldberg, son of Mr. and Mrs. Samuel P. Goldberg, April 29th.
Sheldon Liebler, son of Mr. and Mrs. Roy M. Liebler, May 6th.
Irwin Uran, son of Dr. and Mrs. Arthur W. Uran, May 13th.
Gerald Diamond, son of Mr. and Mrs. Hyman Diamond, May 20th.
Philip Perlman, son of Mr. and Mrs. Benjamin Perlman, May 27th.
Jay B. Moskowitz, son of Mr. and Mrs. Samuel Moskowitz, June 3rd.
Arthur Joshua Melker, son of Mr. and Mrs. Abraham R. Melker, June 17th.
Edwin Ira Bakst, son of Dr. and Mrs. David Bakst, July 1st.
Joseph Sherman, son of Dr. and Mrs. Julius Sherman, Oct. 7th.
Aaron Goodstein, son of Mr. and Mrs. Jacob I. Goodstein, Oct. 21st.
Wally Kaplan, son of Mr. and Mrs. Sam Kaplan, Nov. 4th.
Marshall Edwin Chess, son of Mr. and Mrs. Bernard Chess, Nov. 25th.
Jay M. Shapiro, son of Mr. and Mrs. George A. Shapiro, Dec. 16th.

TO MEMBERS PLANNING BAR MITZVAHS AT THE CENTER

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the *maftir*. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other *aliyahs* and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

JUNIOR LEAGUE MEETING THIS THURSDAY

Judge Emanuel Greenberg will be the guest speaker at the meeting of the Junior League on Thursday evening, March 7th at 8:30 o'clock. All members of the group are urged to at-

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M. and on Sundays from 10:30 A. M. to 3:30 P. M.

THE PHOTOGRAPHY CLUB

The Photography Club is continuing to meet every Sunday afternoon. The members not only develop and print but also make beautiful enlargements. The newest recruits to the club are Phyllis Pressman, and Jack Hirschleifer. The girls and boys of the Club are now planning to participate in a photography contest which will take place some time in April.

SABBATH SERVICES

Kindling of candles at 5:34 o'clock.

Friday evening services at 5:30.

Sabbath services, Parsha Vayakhel, will commence at 8:45 A. M.

Rabbi Levinthal will preach on the portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:30 P. M.

Mincha services at 5:30 P. M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 5:30 P. M.

APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Baron, Lester A.

Underwear Unmarried
Res. 1911 Albemarle Rd.

Bus. 30 W. 23rd St.

Proposed by Albert Baron and David Trilling

Chiperstone, Miss Betty

Res. 132 Alabama Ave.

Proposed by Fred Chiperstone

Diamond, Dr. Harry D.

Physician Married

Res. 9320 Flatlands Ave.

Proposed by Morris Puchkoff and Wm. Shorenstein.

Gottlieb, Saul

Paper Married

Res. 1500 Carroll St.

Bus. 470 Osborn St.

Horowitz, Ben

Trimings Unmarried

Res. 479 Empire Blvd.

Bus. 65 W. 37th St.

Proposed by J. Augenstein.

Kaufman, Joseph B.

Attorney Married

Res. 368 Eastern Pkwy.

Bus. 450 - 7th Ave.

Proposed by Louis Phillips

Leftow, Mrs. Bertha

Res. 421 Avenue L

Proposed by Isaac D. Sorgen

Levin, Milton E.

Paper Mache Unmarried

Res. 115 Eastern Pkwy

Bus. 35 Claver Place

Proposed by Joseph Brown

Lindauer, Harry

C. P. A. Married

Res. 567 Parkside Ave.

Bus. 26 Court St.

Proposed by Arnold M. Schwartz and Sidney Levey

Miller, Manny

Unmarried

Res. 112 Marlboro Road

Bus. 1506 Pitkin Ave.

Proposed by Byron Topol

Rader, Albert A.

Detective Unmarried

Res. 1452 Carroll St.

Bus. 400 Broome St.

Proposed by K. Karl Klein and Dr. Jacob Freiwirth

Radwell, Louis

Govt. Unmarried

Res. 227 E. 53rd St.

Bus. N. Y. Navy Yard

Proposed by Hyman Kammerman

Rosenbaum, Miss Eleanor

Res. 374 Eastern Pkwy

Ryder, Frederick L.

Mechanical Engineer Unmarried

Res. 590 Williams Ave.

Bus. Navy Yard, N. Y.

Proposed by David Nemerov

Schulman, Bernard

Attorney Married

Res. 780 St. Marks Ave.

Bus. 26 Court St.

Shapiro, Mortimer A.

Attorney Unmarried

Res. 1400 President St.

Bus. 29 Broadway, N. Y. C.

Proposed by Nathan D. Shapiro

Sobelman, Alfred

Linen Supply Unmarried

Res. 852 Utica Ave.

Bus. 514 W. 49th St.

Proposed by Louis Sobelman

Application for re-instatement in the
Brooklyn Jewish Center:

Weitzman, Dr. Samuel

Dentist Married

Res. 5705 Snyder Ave.

Bus. 417 Knickerbocker Ave.

EMANUEL GREENBERG

Chairman, Membership Committee

SUNDAY SCHOOL NOTES

The Palestine ambulance project of the Hebrew Educators Committee has received the enthusiastic support of the children and a considerable sum was collected.

In honor of Chamisho Osor all Keren Ami money collected for the past three weeks was devoted to the purchase of Palestine trees.

A Shalach Monos project is planned for Purim. Children will bring fruits and foods which will be sent to a worthy local institution.

Stories told during the past include: "Abraham Lincoln's Jewish Friend," "The Refugee," "The Broken Menorah," "Trees in Palestine," and the "Star-Gazer."

IN MEMORIAM

(Continued from page 18)

have recorded their lives on the tablets of our hearts and their names will ever be mentioned with blessings.

Max H. Haft, Feb. 12, 1939

Mrs. Mendel Hecht, Feb. 20, 1939

Henry Lieb, June 19, 1939

Mrs. Meyer Nemerov, June 30, 1939

Mrs. Joseph Feldman, July 7, 1939

Mrs. H. Kirsch, Sept. 2, 1939

Julius Sadvoransky, Nov. 12, 1939

Meyer Nemerov, Nov. 19, 1939

Mrs. Charles Goell, Dec. 6, 1939

Mrs. Max Fabrikant, Dec. 8, 1939

Morris Kraus, Dec. 13, 1939

"And the Dust Returneth to the Earth As It Is, But the Spirit Returneth Unto God Who Gave It."

JUNIOR LEAGUE

The highly successful Junior League program included talks by a Masada representative, Mr. Edelstein of our Hebrew School faculty. During the next few weeks the Junior League will be addressed by Hon. William I. Siegel and Judge Emanuel Greenberg.

CLUB NOTES

The Senior Girls have arranged another skating party at the Park Circle Skating Rink for March 2nd. All interested please meet outside the Center at 8 o'clock. On March 9th, they will be hosts to the Boys Club of the Young Israel of Flatbush. At that time Rabbi Lewittes will lead in an open forum.

The Shomrim lost 10-6 in a basketball game with the Whippets A. C. Basketball practice every Saturday.

The Center Girls arranged a successful kiddie party. On the committee were: Rosalie Gross, Winifred Sherman, Bernice Levitt. Plans for future meetings: orations on Great Jews, a theatre party and costume party for Purim.

The Maccabees are planning to conduct a service during the coming month at the Junior Congregation as part of their Young Judea program. The basketball team has elected Sam Zimtbaum, captain. Varsity players: Walter Sobelman, Ephraim Feldman, Leonard Greenberg, Norman Shapiro and Herzl Hammer.

The Vivatelets continue their arts and crafts program by making Sabbath objects such as the Challah out of clay.

The Candle-Lites arranged a museum trip and are planning a Purim puppet show.

JIM JAM JEMS

Our "doubles handball" tournament is moving along very nicely with the seeded teams running true to form. The following teams have recently won matches: Al Goldstein - Irv. Stein; Ben Smallberg - Dave Trilling; Steve Saltz - Harold Shapiro; Morris Strausberg - Sol Strausberg; Al Loonin - Dick Baum; Jack Raphael - Mac Drazin.

* * *

Yes—at last our little boxing group for boys which meets on Sunday afternoons under the guidance of Milton J. Goell is making progress, slow but sure. Come on boys—show some interest. Put the gloves on—Sundays at about 2:15 p.m.

* * *

With warmer weather approaching thoughts gradually change to outdoors—it should set your mind thinking about learning how to swim or improving your swimming. See our Paul Mirsky in order to get into the "swim."

* * *

We can't help but continue a favorable comment about our basketball team. They are seeing plenty of action and what's more are going places. One more game completes our sectional Jewish Welfare League tourney. The game if won will give us the championship. In addition our team has won its first round in the A.A.U. championships. Next home game is March 3rd. Come down for some excitement. Our Junior team deserves a world of commendation. They are playing beautiful basketball and giving our early arriving enthusiasts a real pleasure in their witnessing so many one point games. Keep it up Messrs. Rose, Goldman, Husid, Radutzky, Richman and Fine; you are doing a grand job.

YIDDISH EVENING, MARCH 21st

Under the joint auspices of the Yiddish Department of our Forum and the I. L. Peretz Jewish Writers Club a literary evening is being arranged for Thursday evening, March 21st at the Center.

The program will include the following noted Jewish writers: Abraham Goldberg, Zivion and M. Rivlin. An interesting musical program will be given by well known artists.

Admission will be 25c to all. The proceeds will go to the fund now being established for Jewish writers in Poland.

STANDING COMMITTEES, 1940

Our President, Mr. Joseph M. Schwartz has approved the following Chairmen and Vice Chairmen of Standing Committees for the current year:

Cemetery — Nathan T. Schwartz, Chairman.

Chevre Kadisha — Louis Albert, Chairman; Henry Davis, Vice Chairman.

Civic—Jacob L. Holtzmann, Chairman; Ira L. Rosenson, Vice Chairman.

Delinquent Accounts — Morton Klinghoffer, Chairman; Herman B. Schell, Vice Chairman.

Forum and Education—Max Herzfeld, Chairman; Isaac Siegmeister, Vice Chairman.

Grievance — Albert A. Weinstein, Chairman.

Hebrew Education—Frank Schaeffer, Chairman; Morris D. Wender, Vice Chairman.

House—Hymen Aaron, Chairman; Louis Halperin, Vice Chairman.

Junior Activities — Maurice Bernhardt, Chairman; Samuel Levine, Vice Chairman.

Library — Rabbi Louis Hamner, Chairman; Harry A. Harrison, Vice Chairman.

Membership—Hon. Emanuel Greenberg, Chairman; Samuel H. Goldberg, Vice Chairman.

Publicity—Louis J. Gribetz, Chairman; Hon. William I. Siegel, Vice Chairman.

Physical Training—David B. Kamisky, Chairman; Albert Witty, Vice Chairman.

Religious Service—Abraham Ginsburg, Chairman; Leib Lurie, Vice Chairman.

Social—Saul S. Abelov, Chairman.

For Rent

6 ROOM ELEVATED
APARTMENT

(2 Baths)

Opposite School

Reasonable Rent

881 Washington Ave.

Corner Carroll Street

Inquire Superintendent

REVIEWS OF NEW BOOKS

(Continued from page 13)

grant in American life without the loss of memories and ideals which are essential elements in the personality makeup."

Professor Smith is so objective that he becomes a bit myopic in his treatment of the Jew and his assimilation into American life. The result is that his work suffers from an inadequacy of treatment of the question of anti-Semitism and its retarding influence on assimilation. He has a tendency to relegate this all important question to quotations in footnotes. There is no discussion of the role that anti-Semitic forces such as Father Coughlin, the Silver Shirts, the "Christian Front," the Black Legion, the Ku Klux Klan and organizations of their vicious, un-American calibre have played in relation to the Jew in American life. He cannot in any way comprehend, therefore, that Ludwig Lewisohn's statement in "Israel" that "assimilation is impossible for the Jew" springs from the anti-Semitism which Lewisohn has discovered in American life. Again, he shows little understanding of that condition which James Waterman Wise described when he said that the Jew "is the most assimilated being on the American scene but still he is an alien. He is passionately anxious to be accepted and gives you perhaps more than anyone else in his efforts to refashion himself to fit American conditions."

In general, Smith's inability to understand the special character which anti-Semitism has given Jewish assimilation leads him to an incomplete explanation. He notes that often the Jewish immigrant, attempting to blend his own heritage with that of American civilization, finds himself compelled to return to the warmth and intimacy of the Ghetto. Such Jews find a secret anguish gnawing "at the core of their existence." Now it may be true that such Jews find themselves anguished. The reason, however, for their distress is not, as Smith claims, the fact that they find themselves in conflict with American culture. They are distressed spiritually by the presence of the anti-Semitism.

Professor Smith pays considerable homage to the contribution of the Jewish immigrant to American life. They brought with them an almost fanatical reverence for learning. "Because of their intellectual alertness,

Jews have tended to be independent and liberal in politics."

ARE AMERICANS FALLING INTO NAZI TRAP?

(Continued from page 7)

States without ever repealing the Bill of Rights.

11. Don't allow your anti-Nazism to be misinterpreted as pro-radicalism. We must use every means to expose the insidious methods of the communists—their maneuver of "boring from within," their undercover use of "front" organizations and "fellow-travelers." We must continue our unalterable opposition to the communist doctrines, showing them up for what they are, the underminers of all that right-thinking Americans cherish most. At the same time we must not allow proper resentment against communist techniques to create the impression that Communism is the only menace. Both Communism and Nazism are today masquerading as the friends of democracy. We, as good Americans, must make our position perfectly clear, namely, that it is "a plague on both your houses."

12. Don't talk as though the anti-Semites were too great a menace in America today. Remember that Nazism is a foreign importation. The note to strike should be: *It Must Not Happen Here*. We must avoid wrongly advertising any rise of anti-Semitic feeling, avoid building up a bandwagon psychology that would make men believe that anti-Semitism is the big thing of the moment. For Jews to exaggerate the danger in the minds of Americans generally would be almost suicidal in its effect.

13. Be optimistic and courageous. Don't lose heart. America has been in danger before, and has always come through. America will come through again, will rise up against anti-Semitism as it has risen up against other un-American movements. As for us individually, our duty is to keep cool, be realistic, and above all prevent the enemy from establishing the issue of anti-Semitism as a blind for the real issue, which is himself.

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The Brooklyn Jewish Center Review

A SUMMONS TO ACTION

BROOKLYN JEWRY TAKES A STEP
OF NATIONAL SIGNIFICANCE

LOVE AND HEINE

OLD JEWISH MUSIC-MAKERS

BEN JOSEPH FALAQUIERA'S "THE CARE OF THE SOUL"

THE NEWS OF THE MONTH

MARCH

1940

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXI

MARCH, 1940 — ADAR II, 5700

No. 28

RABBI SCHNEIERSOHN COMES TO AMERICA

SCION of the most distinguished family in Israel, Rabbi Joseph Isaac Schneiersohn, the Libowitcher rabbi, who has just arrived in New York, has demonstrated in his own life that he is a worthy successor of his great grandfather, the noted Rabbi Schneor Zalman Ladier, founder of the Chassidic sect known as Ha Ba D.

Early in life Rabbi Schneiersohn came under the influence of the Chassidic movement. The struggle between the Chassidim and the Misnagdim, the anti-Chassidim in Lithuania and in White Russia, was a very bitter one. The Lithuanian Jews under the influence of Rabbi Eliazah Gaon, had placed an interdict on the new religious movement, and as a result R. Schneor Zalman was denounced by the Russian government as a dangerous agitator and teacher of heresy. R. Schneor Zalman was arrested and led in chains to St. Petersburg, now Leningrad, and imprisoned for a considerable time.

In a similar manner the grandson of R. Schneor Zalman, the renowned R. Menahem Mendel Libawitcher, generally known for his most noted work as the Zemach Zedek, was in 1835 accused of disseminating traitorous opinions against the regent government among his Chassidic followers. He, however, was more fortunate than his grandfather. After lengthy litigation he was able to prove his innocence.

The present Libowitcher rabbi, grandson of R. Menahem Mendel, outdid his ancestors in his escape from a very serious difficulty. In 1917 he was sentenced to be shot by the Bolsheviks for his religious leadership. But through the intervention of the late Senator Borah he was reprieved and sent into exile. An even greater danger threatened him lately in War-

saw during the Nazi bombardment of that city. In an almost miraculous manner he was saved and was able to arrive safely in this country.

Whether we accept the tenets of Chasidism, with its emphasis on the study of the Kabbalah and the worship of the "Zaddik," or "Miracle-Working" Rabbi, or whether we are enlightened "Mithmagid," we express our welcome to the Libawitcher Rabbi. He has, on more than one occasion, shown himself to be a devoted Jew, a brave and learned son of Israel.

—E. N. R.

THE OLD-NEW DRAMA OF PURIM

WHAT a realistic touch we find in that old Purim tale that we repeat at this season for the thousandth time! As we read the story, we think not only of the events that took place in Persia in the days of Mordecai and Esther, but of events in our own time, — events that have happened and are happening today. We behold the reincarnation of Haman, we see him in his modern dress, bent upon the same task—the annihilation of the Jew!

But if the events depicted in that ancient story have come to life again, the hope and the faith that the story reveals must also impress themselves anew on our hearts. The Hamans persecute us, vilify us, threaten our existence, but the Hamans disappear from the face of the earth and the Jew still lives. That hope must give us courage in our struggle with the Hamans of today. They boast of their might and their power. They mock and sneer at the apparent weakness and helplessness of their victim, the Jew. But the old Purim tale, verified again and again throughout the centuries, inspires us with the confident

hope and assurance that the Hamans of our day, like Haman of old, will meet their doom and be forgotten, while the Jew will march on with Time itself. The festival of Purim assures us this: not only was there, but there will be again light and joy, gladness and honor!

—I. H. L.

TO MORDECAI HALEVI— ZESCHO LE'SHALOM

THE many friends, pupils and former pupils of our Mr. Mordecai Halevi, experienced the double feeling of joy and sadness when they heard the news that he was to leave our institution to become associated with the staff of the new Jewish Education Committee recently organized in New York through the million dollar foundation established by the late Mr. Michael Friedsam.

Mr. Halevi was the first teacher to be engaged by the Center when the Hebrew School was established about twenty years ago. For many years he served our school as the head instructor. In these years of service he has won the love, the affection and the respect of all our pupils, graduates, fellow-teachers and all the members of our Center who interested themselves in the work of our Hebrew School. We are sorry that he is leaving us. We are happy and proud, however, that his talents, ability and experience have been recognized by the authorities of this new and great educational venture in our city, from which we expect so much for the promotion and the improvement of all Hebrew educational effort in our city.

Mr. Halevi goes with the blessings of all in the Center and with our heartfelt wishes that his new and important work may be crowned with success, that his achievements in this higher sphere of educational work may redound to his own blessedness and to the blessedness of our Faith and our people.

—I. H. L.

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

"כִּי יִשְׁמַע יְהוָה בְּכִי וְיִשְׁמַע יְהוָה בְּכִי"

THERE is one criticism, with regard to the Hebrew Education of our children, that comes often to my ears—and I suppose to the ears of many a rabbi. "Why is it," parents continually complain, "that any child, despite the fact that he attends Hebrew School for a number of years, is not familiar with the Prayer Service? I give him a Prayer Book and ask him to find and to read for me the Sabbath or the Holiday service, but to my disappointment, not only does he fail to locate the service, but when he does, he reads it with difficulty. Why is it," the parent usually continues "that when I went to *cheder*, even though I may not have learned modern Hebrew or how to translate a Hebrew story, I, and every one else, knew how to read the Prayers and even memorized them?"

These are questions that have to be clarified, else they will tend to disrupt our confidence in the work and methods of all our modern Hebrew Schools.

The questioning parent does not realize the weakness of his own argument. The reason that he knows his Prayer Book so well, and that he knew it so well even in his childhood, is not due to the reading lessons that he had in *cheder*, but to the fact that as a child he accompanied his father to the Synagogue for all services. He learned to pray not so much in the *cheder*, as in the Synagogue. It was the practice of praying that taught him how to pray. No child of that parent's generation could even have

learned to become familiar with the Prayer Book if he had absented himself from the Synagogue, if he had not given himself to prayer every Sabbath and even every week-day, and had depended solely upon the instruction of the Prayer Book in the Hebrew School.

That is the root of the evil today. The Hebrew School devotes a large portion of the little time at its disposal to acquaint the child with the formation of the different services and to give him class practice in the reading of these services. But that method alone will never actually lead the child to a familiarity of the Prayer Services. It is like teaching a child music by lecturing to him and explaining the notes and the method of using the voice or playing an instrument. Unless the child practices the lessons that are given to him there can never be real achievement.

We have endeavored to face this difficulty. It is a sad fact which we had to realize that many fathers couldn't come, and that many mothers, alas, wouldn't come, to the Synagogue on the Sabbath or Holidays. And so we organized the children's Congregation that meets regularly each Sabbath and Festive Day and conducts services for the children alone. Here is definite proof of the validity of our analysis. The boys and girls who attend regularly these services are so familiar with the prayers that a number of them know them by heart. You can offer them any prayer book and instantly they will find whatever prayer you may designate. Many of them have learned the traditional *Nusach*, or melody, to which these prayers are chanted. They learned to read in the Hebrew School classroom, but they have mastered the Prayer Book in the Children's Congregation.

And yet, very often it is the same parents who bitterly complain of their children's lack of knowledge of the Prayer Service, who refuse to cooperate with us and to see to it that their children attend these special services.

The practice of praying—that alone will teach the child a knowledge of

our Prayer Book. I want to hope that all parents will learn to appreciate that simple truth. It is just as important for the child to attend Divine Services on the Sabbath as it is for him or her to attend the Hebrew classes during weekdays. Let us train our children as our parents trained us, to pray in the Synagogue at all Divine Services. Then there will be no need for such criticisms and complaints as come to us today.

Israel H. Levinthal

100,000 JEWISH FARMERS IN U. S. A.

THE fortieth annual report of the Jewish Agricultural Society discloses that nearly 100,000 Jews are engaged in farming in this country. 800 of them were settled on the land by the Society last year. Participating in every branch of agriculture, Jewish farmers are to be found in almost every state.

The Society rehabilitates refugees interested in farming by giving them advice and financial aid. It has also established a refugee training farm where instruction in farming is given, and maintains an Education Department which furnishes valuable information to Jewish farmers, an Employment Department, which enables the Jewish young men to obtain work on farms, and a Rural Sanitation Department, which promotes higher standards of sanitation in the farm home.

The report concludes with the declaration that "by proving that the Jew can become a farmer, and if given the opportunity does become a farmer, we have met a challenge that has been hurled against us down through the centuries."

MAGNUS ON WAR

I SHALL say something which it is hard to say. When I support this war, as unhappily I do, I know that thus I am in conscious rebellion against divine command. "Thou shalt not kill." I have not the steadfastness, as once I thought I had, to fulfill this divine command under any and all circumstances.

—DR. J. L. MAGNUS
President of the Hebrew University

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A SUMMONS TO ACTION

By LOUIS J. GRIBETZ

THE organization of the Brooklyn Jewish Community Council is an event to which the much-misused adjective epochal is really applicable. It is fraught with the most hopeful possibilities for the future of Brooklyn and, in particular, Brooklyn Jewry. This Council is responsive not only to popular demand but also to needs which are more exigent and direct than ever before. The Council is born from the spontaneous initiative of the people, and the divergences of opinion to which such an organization is normally susceptible have been happily and quickly overcome. Though it proposes "to act in all matters affecting the welfare of Brooklyn Jewry" no surrender or curbing of activity is involved on the part of the Jewish organizations joining the Council; their status or prestige will not be affected or interfered with in the slightest. It will represent the expression of unity in actions in behalf of causes and activities which its constituent groups can jointly support. In other words, it will coordinate the action of agencies which already are or may be able to come to agreement or pursue common action for common purposes or interests.

We are in grim and ghastly times. The destructive fury of war has unloosed man's worst passions and organized cruelties. Europe is being deluged with tears and blood. Whole nations work for each other's annihilation and ruin. Whole countries have become seats of devastation and slaughter. The whole human race is in a pitiable condition. Civilization is exhibiting frightful symptoms of sounding a retreat to ages of calamity and darkness.

This assault upon civilization has exposed world Jewry to catastrophes unparalleled in 2000 years of history. The tragic victim of a world situation, all Jewry is compassed about on all sides by myriads of enemies. One half of our people is literally threatened with death and disaster. Every plank, every mooring, every anchor which may help them to the shore of life is snatched away from them. The other half of Jewry lives woe-stricken and in anxiety, confronted by gigantic and complicated problems.

The impact of events abroad has its repercussions in America. Attempts are being made to corrupt the whole

stream of pure American life with the scourges which afflict Europe. International agents of Fascism, enemies of democracy, coarse, selfish demagogues, seek to foist upon America alien political and social doctrines repugnant to the spirit and detrimental to the welfare and morale of the nation. Hate-mongers, war-mongers, who thrive and prosper on a diet of strife and misfortune, feed, as birds of prey, on the dead and dying, and carry into free America the contagious diseases which afflict Europe.

The extent of the activities of these anti-American agitators has never been fully charted. Their immensity is partially reflected in a country-wide network of intrigue, well-financed and well-directed. Eight hundred known propaganda bureaus and organizations are flooding America with obscene, virulent, anti-Semitic literature. To entrap the unwary, to inflame the passions of innocent Americans, these merchants of hate have resurrected a mass of fierce lies and disgusting myths and fabrications, which in the dark days of the past were utilized to madden the blind multitude and to foster antagonism between Jew and non-Jew. A veritable, relentless Niagara of hatred and bigotry is pouring over the land.

Our own city of Brooklyn has become the scene and victim of an organized campaign of hate. Brooklyn has a population of two millions composed of different racial, religious and linguistic minorities. Brooklyn has the largest single Jewish community in the world—one million Jews. These minorities have lived here for generations unmolested in their mode of life, speech and worship. They all have lived and desire to live in amity and cooperation free from racial or religious prejudice.

It is not uncommon to see crowds of people at street corner meetings in our prominent thoroughfares appealed to by paid agitators bearing scandalous and foundless tales about Jews. They arraign the Jewish citizens of Brooklyn as reds, international bankers, authors of the world's calamities. They openly avow the Hitler program and, to effect the conversion of Brooklyn citizenry to such a program, pour a

blinding spray of deadly hatred into their audience. It is pathetic to see the audience responding with applause to such utterances. It is tragic to see a crowd of people mocking our woes and toying with their own ruin in guilt. It is saddening to see Americans dishonoring American principles and institutions, and the religions they profess.

Jews and non-Jews of Brooklyn for months have felt pained, alarmed and ashamed at such spectacles. Frightened and confused, some have retreated into a sort of ghetto—into irresolution. Others have sought to give more tangible expression to their resentment and protest. Organizations from time to time have flared up against these subversive forces, have twinkled insignificantly and then become extinguished. On the whole the counter-attack has been glaringly deficient in method and means and effectiveness. Often it has resulted in more harm than good.

Brooklyn Jewry has been compelled to come to grips with the realities of the situation and with its duty. Representatives of various social, religious, civic and educational organizations have worked patiently and devotedly for many months on the formation of a borough-wide organization to aid in solving the problems confronting Jewry. Their effort happily culminated in the creation of the Brooklyn Jewish Community Council.

It is the primary aim and purpose of the founders of the Council to unify the action of the various communal agencies in Brooklyn in a cooperative effort for the mutual benefit and protection of those agencies and Jewry in general—with special attention to be given to the problems which directly affect Brooklyn Jewry.

This Council, if properly supported and directed, will be regarded with respect and confidence, will give warmth and earnestness to the cause of Jewry, and will give a consciousness of power to the individual Jew.

"When bad men combine, the good must associate, else they will fall one by one, an unpitied sacrifice in a contemptible struggle."

Undoubtedly some Jews will feel disquieted about the Council, express

misgivings and dissent. They will prefer a policy of silence and retirement. To such counselors it may be said that there is more danger to Jewry and America in silence than in activity. Silence means ruin. The classic message of Mordecai is as valid today as when it was spoken. "If at a time like this thou wilt be silent . . . then thou and thy father's house will perish." Silence is moral weakness. Silence invites corruption, defeat, surrender. The mainspring of progress and civilization has been speech and not silence. Man's safety cannot co-exist with silence.

Was it silence that wrought the fulfillment of "mene, mene, tekel" to arrogant and corrupt Babylon? Was it silence that melted the four million chains which held the Negroes in bondage in this country until 75 years ago? Man's rescue from squalor, filth and sin has been effected by action. The great victories over despotism and slavery have been won by united action; and united action implies organization. Habeas corpus, trial by jury, freedom of press and speech were won by action. We cannot afford to be silent in the presence of wrong and sin.

Everything that thwarts the wholesome development of the individual is un-American. Whatever impedes the attainment of the common good through democracy and social justice is un-American. Anything that hinders the exercise of "those rights which our Constitution guarantees — the right to life, liberty and the pursuit of happiness" is un-American.

The Constitution bids us to cry out against anti-Semitism. The Bill of Rights summons us to oppose those who spread the doctrines of discrimination and hatred. Reverence of law beseeches us to rise against those who would disturb the public order. Traditionally and temperamentally the American spirit commands united action for the preservation and advancement of our rights and liberties through the humanity of the Constitution.

In the spirit of the true American tradition the Council has had its genesis. Its program and aims augur well for the protection and fostering of the interests of the Jews of this community. To support it is to identify oneself with allegiance to the enduring American principles of democracy and justice.

The Council has called upon all Jew-

ish organizations in Brooklyn to convene at the Brooklyn Jewish Center on the morning of April 14th, to formulate and adopt plans for its future

activities. It is to be hoped that this call will receive, as it merits, the enthusiastic response of every Jewish group.

A LEXICON OF HEBREW WORDS AND SYNONYMS

THE richness of a language is best judged by the richness of its synonyms. In the early stages of a people's life, the language is very simple and the vocabulary quite limited. As the cultural life grows, the language grows too, and reflects the broadening of the people's intellectual horizon.

It speaks volumes for Hebrew that it is bountifully endowed with synonyms. Even in the earliest records of the Bible we find a constant use of contrasting words to express almost the same meaning. In fact, the Rabbis, both in the Halachah and in the Haggadah, make much use of synonyms in order to deduct certain teachings.

Professor Zevi Scharfstein, Professor of Education in the Teachers' Institute of the Jewish Theological Seminary, and one of the most renowned of our modern Hebraists, has done a real service to all lovers of the Hebrew language in publishing a "Lexicon of Hebrew Words and Synonyms" (Shiloh Publishing Co., Tel Aviv, 1939). There have been beginnings of such collections, but all were limited to the vocabulary in the Bible. In his lexicon Professor Scharfstein includes words from our entire Hebrew literature, ancient and modern. What a wealth of synonyms does he give to us for almost every word! He includes, too, frequent idioms.

marked phrases which reveal a new shade of meaning to the many words offered. It will undoubtedly be of the greatest use to all writers, students, speakers, and lovers of Hebrew.

This book is so essential to the proper development of Hebrew speech and writing that it is hard to understand why no similar work was published until now. Every one who will want to enrich his Hebrew vocabulary, and in this way appreciate the richness of the language, will find this lexicon indispensable.

Peter Mark Roget, in the preface to his popular "Thesaurus of English Words and Phrases," makes a statement in justification of his work which is equally applicable to this splendid achievement of Professor Scharfstein:

"The writer as well as the orator employs the instrumentality of words; it is in words that he clothes his thoughts; it is by means of words that he depicts his feelings. It is therefore, essential to his success that he be provided with a copious vocabulary, and that he possess an entire command of all the resources and appliances of his language. To the acquisition of this power no procedure appears more directly conducive than the study of a methodical system such as that now offered to his use."

—I. H. L.

AND THERE ARE TIMES

AND there are times when dreams are vanities.
Shadows of beauty, altars unto love,
And, in the heart, the longings that arise—
All, all are beautiful—and all are lies.

For wind is not a comfort unto hunger,
Nor gold a snare to immortality.
I cry then: "For the bitter truth I long,
Though grim like iron, yet like iron strong!"
I cry then: "Weary is my soul of dreams,

False prophecies, and golden visions false;
For, blinded with their vacant light, I gave
My strength to beauty, an eternal slave."

Though all are trapped, must I with them be trapped?
I shall be first to tear the treacherous net,
And thunder, as the golden strands I sever,
"Down, down with gold: Let iron live forever!"

—ZALMAN SCHNEIR
(Translated by Maurice Samuel)

LOVE AND HEINE

By MAURICE PALEOLOGUE

(Translated by H. Twitchell)

THE most striking trait in the moral biography of Heine is the precocity of his heart emotions. He was scarcely eleven years old when he fell violently in love with a delicate, sickly child, younger even than himself—"little Veronica." Nothing could be more simple and gracious than this debut in the world of sentiment, and nothing could show more plainly that for a nature born to love, the slightest incident may furnish the occasion for arousing the affections. "One summer day, while climbing the hill, the child toyed with a flower she held in her hand; it was a sprig of mignonette. Suddenly she bore it to her lips, then she gave it to me." That was all, but it was enough to cause the birth of love in the heart of a novice. This meeting was followed by no other; the day after Heine returned to school at Dusseldorf, and he never saw his little friend again; but she was ever present in his imagination, and he thought of her with an emotion so sweet, so subtle and so penetrating that in later years he never experienced a similar sensation, nor was he able to describe this one.

When vacation came, Heine hastened to his cherished Veronica. He found the house in mourning; the girl was dead. He was taken into the funeral chamber. The idea of death was so strange to him that he felt neither grief nor fear at the sight of the child lying so pale and still; on the contrary, she seemed more beautiful and fascinating than ever. He smiled and asked why she was so quiet.

"Because she is dead," was the reply.

Half-realizing the truth at last, the boy felt the sorrow of a child, which is soon consoled. But in all his life he never forgot the little creature who had been the first to make his heart throbb. Like a phantom, she reappeared in his memory and glimpses of her are revealed in his work. When his last hour drew near, he begged his faithful friend to place a "sprig of mignonette" on his grave, in memory of her who had taught him to love.

Nothing authorizes us to doubt that the sentiment of Heine for Veronica was serious and that it was really love. A similar precocity is noticeable with other poets. It will be remembered that Dante was only nine years old

when he met Beatrice, whom he loved his whole life long. It was at about the age of sixteen that Rousseau, Alfieri and Novalis experienced disturbances of the heart. At about the same age, Byron conceived his passion for little Mary Duff. Hence the case of Heine presents nothing improbable or specially abnormal.

Four years after the death of Veronica, while roaming about one day in the suburbs of Dusseldorf, Heine encountered a singular creature, the daughter of the executioner of Westphalia. She was not more than sixteen years old; but, "as she had grown rapidly, her graceful figure made her appear older. This sudden development was the cause of an extreme slenderness. She had that grace one remarks about the quadroons of the West Indies; as her figure was not restrained nor her clothing abundant, her garment clung to her like the wet drapery of a statue. No marble could rival her in beauty, for she was life itself; each of her movements revealed the symmetry of her body, and I might almost say, the music of her soul. None of the daughters of Niobe could have had a nobler profile; her skin was of a perfect whiteness, and her large dark eyes seemed to propose an enigma whose solution she patiently awaited."

Her name was Josepha, but she was called Gefchen the Red, because of the color of her hair. The disgrace attendant upon her father's profession condemned the poor girl to an almost absolute solitude. She lived on the outskirts of the city in a house set apart for the use of the executioner, — a dreary structure, which every one avoided. These conditions of existence had strongly reacted upon the girl's character. "They were the cause of her timidity, her sensitiveness to all strange contact, her mysterious, dreary nature, her independent and indomitable character, her stubborn and proud reserve."

She at once exercised a strange fascination over Heine. She sang to him the popular romances she had heard; she related the legends which the families of executioners transmitted from generation to generation. During these

recitals, her excitement would become great, and she communicated her feelings to her companion. "One evening I was so affected by her agitation, after she had sang an old tragic *Lied*, that I burst into tears; we fell into each other's arms sobbing and remained so for nearly an hour without speaking a single word."

Their association continued for some time; he, growing bolder, often pressing her slender form and kissing her proud lips; she, defending herself with the audacious timidity of a maiden who is both pleased and afraid.

Heine does not tell us how the romance ended, but it is not difficult to divine. This love, so artless and passionate, left a profound impression on the mind and heart of the poet. It was after knowing Gefchen that he acquired the taste for, and the comprehension of, popular poetry; it was she who, like an untutored Muse, instructed him in the ancient *lieder*, old ballads, the short, rude epics in which for ages the poetic treasure of the German race was stored up; it was she, too, who, by her recitals of romantic adventure and of tragic legends, revealed to him the mysterious, fatal, bewitching power of passionate love.

Thus, while still a boy, Heine had terminated his apprenticeship in matters of sentiment; it only remained for him to fully experience the *grande passion*.

At this period of his life, he frequently visited, at Tamburg, a pretty, blonde cousin, the daughter of the rich banker Solomon Heine. Her name was Amelia, but she was familiarly called "Molly." He had known her as a child, then had lost sight of her. When both were about seventeen, he met her again and immediately fell deeply in love with her.

The young girl appeared at first to respond to the sentiments she inspired. The exquisite words of love murmured in her ears pleased her. Soon vows and kisses took the place of confessions; she promised to be faithful forever. Suddenly a cloud passed over the young man's happiness, — a shadowy presentiment of

coming misfortune, of betrayal. He expressed his fears, but Molly continued to smile and to proffer her lips. She may have deceived herself, but she did not deceive him. With the prescience of persons dominated by an absorbing sentiment, he felt the certainty of approaching misfortune. He was not wrong; in a very short time without any hesitation, without a tear, Molly was betrothed to another.

It seems that the girl's parents had become suddenly alarmed at what they had at first considered a childish attachment. Accepting their nephew as a son-in-law was not to be thought of for a moment; he had no fortune; he had not been willing to learn a lucrative profession; he was determined to follow no other calling except that of poetry. He would be a sorry match for a banker's daughter; it was not at all surprising that they should prefer a sensible bourgeois, rich and commonplace, Johann Friedlander, of Königsberg.

Amelia, a natural, insignificant character, obeyed the commands of her parents and at once accepted the husband offered her. The wedding soon followed, and the poor, rejected lover saw pass, in all the beauty and splendor of her wedding finery, the woman who had taught him the suffering that follows love.

From this unfortunate episode was born that marvelous love poem, the *Intermezzo*, — that rare production, capricious and charming, sarcastic and tender, melancholy and passionate, in which the emotion of the poet is communicated to the reader, under whose every line one feels the throbbing of a heart, the vibrating of a soul. Doubts have been expressed as to the sincerity of the accents which ring through this work. A niece of the poet, the Princess della Rocca, has claimed that the so-called passion of Heine for his cousin was but a passing fancy, based on the imagination. One of the poet's nephews, Baron Louis Embden, has repeated this statement. "There are only a few lines in Heine's poems referring to Amelia," he says. "Heine admired her very much, but their relations were not at all serious." Nothing could be more untrue. A letter written by the poet to his friend, Christian Sethe, in the autumn of 1816, published recently, proves indisputably that the poet loved his cousin, that she deceived him, and that he suffered greatly in consequence.

Even without this authentic testimony, the *Intermezzo* bears the unmistakable stamp of sincerity. When, by processes as simple as those of Heine, by an art so natural and a form so familiar, a poet can move his readers to the very depths of their souls, they may repeat with him: "This poem is true, or I myself am only a falsehood."

He saw Molly once again, seven or eight years later, on his return to Hamburg to attend the wedding of his sister, who married Maurice Embden. He was at this time leading the life of a student at Berlin and Göttingen, where he was more devoted to vulgar amusement than to his studies. His friends, knowing that his dissipation was only an attempt to drown his sorrow, tried in vain to dissuade him from taking the trip. He went, and his wounds bled afresh. He saw Molly, but he scarcely recognized her, so changed and coarse had she become. He also knew her to be very unhappy. He never saw her again, but the wound she made in his heart never healed. From his death-bed, after thirty years of separation and silence, he wrote a pathetic, passionate poem in reply to a letter of sympathy from her.

After this visit to Hamburg, the poet went through a profound crisis of melancholy dejection; nothing interested him; he did not even desire to be happy, and the whole world seemed "to exhale the stale perfume of withered violets."

Then poetry offered him his consolations; through its beneficent influence, he was gradually restored to moral health; he proved the efficacy of the remedy recommended by Goethe: "To ease one's sorrows, change them into poetry." He soon felt secret pleasure of a moral convalescence. Nothing could be more spontaneous and fresh than the "New Spring-time," in which the poet tells us of his return to life and its pleasures.

He now abandoned himself to love with an ardor he had never before known. An uninterrupted file of feminine faces traversed his life and are mirrored in his poems. Urged on by his insatiable appetite for beauty, he traveled through Germany, Holland, Austria and Italy, as a prodigal with his money as with his heart; always needy of the first, but ever discovering in the depths of the second a new treasure of tenderness to expend and

of illusions to dispel.

In June, 1831, weary of the hostility of the Germans, who had placed a ban upon his works, he went to Paris. Then followed a veritable intoxication of passion and pleasure. No obstacles lay in the way to the full expansion of his rich, impressionable nature.

Physically, he was at the period when success, self-confidence, a harmony of temperament with extreme circumstances, all manifested themselves in beauty. Gautier, who knew him at this epoch, says: "He was a handsome man of about thirty-five, apparently possessed of robust health. One could have styled him a German Apollo on seeing his broad, white brow, pure as marble, shaded by masses of fair hair. His blue eyes shone with light and inspiration; his rounded cheeks, elegantly molded, furnished a decided contrast to the lewdity so much in vogue at the time. A slight curve altered, but did not destroy, the outline of his nose, which was evidently intended to be Grecian. His mouth was charming in repose; and when he spoke in anger, from the red bows of his lips hissed forth sharp, barbed arrows and shafts of sarcasm which rarely missed their aim; no one was more cruel to stupidity; to the divine smile of the *musagete* succeeded the sneer of the satyr."

Recalling this period later in life, Heine himself says:

"I then believed myself the living law of morality; I was impeccable; I was the incarnation of purity; the vilest Magdalens were purified by the ardor of my embraces; I was all love, and there was no room for hatred; I no longer avenged myself on my enemies; I did not even admit that there could be enemies to my sacred person; they were only sinners; the wrongs they did me were sacrilege and their slander was blasphemy. It was necessary from time to time to punish the impious, but it was divine chastisement which visited the offender and not a vengeance through human spite. Neither did I acknowledge friends; they were rather believers, and I did them much good."

Never was an Olympian god more condescending to mortals.

At this time, he frequented all society, from the highest to the lowest, yielding to all the impulses of his facile nature, practicing without a scruple, "double," "triple," "multiple"

(Continued on page 21)

OLD JEWISH MUSIC MAKERS

By DR. PAUL NETTL

Of the Music Faculty of Westminster Choir College

THE poor Jewish minstrel who went from village to village, playing for the entertainment of the young people for a few *groschen*, had a very old tradition. As early as the thirteenth century we know of the Jewish minnesinger, Susskind von Trimberg, whose German Poems were of high quality and compared in form and content with those of the minnesingers of that time such as Walter van der Vogelweide, Tannhauser, Hartmann von der Aue, and others. In an old medieval manuscript he is pictured with a long beard and point-hat such as the Jews had to wear. He gathered in many honors as he went from castle to castle. But he also had to suffer much mortification and scorn. Full of resignation he returned in his old age to the customs of his fathers. He let his beard grow and went back to the Jewish community at Wurzburg from which he came. Since that time thousands of Jewish minstrels, jesters, and *marschaliks*, clowns, as they were called in Bohemia and Poland, or *klezorim*, which was their title in Yiddish, have brought enjoyment to Jews and Christians alike. The Jewish minstrel has found even his poetic transfiguration in Perez and Dostoevsky.

Idelsohn has written much about this in his excellent book "Jewish Music in Its Development." The present writer has also made a contribution to this subject in his book "Alte jüdische Spielleute und Musiker" (published by Joseph Flesch, Prague), and shown that especially in Prague and Bohemia the Jews had a very important musical brotherhood of their own which gave great competition to the instrumental choirs of the Christians. Since this time all source material relating to the Prague musical brotherhood in the seventeenth century has come into his hands, so that we are informed, even in regard to the details, about the Prague minstrels of the time of the Thirty Years' War.

We know that after the destruction of the second temple in Jerusalem, playing on instruments was permitted only at weddings. Otherwise, instrumental music could be played only at the consecration of a synagogue or of a scroll of the Torah. In the meantime, the natural musical gift of the Jews was soon so successful that in almost all the cities where Jews were allow-

ed to live *klezorim* played professionally at dances, not only for Jews, but also for Christians. In the fifteenth century Jewish musicians worked together. They formed instrumental choirs, made up of men and women, and travelled throughout the land. These Jewish musicians were opposed everywhere by their Christian colleagues, for at that time Jewish musicians were favored everywhere. This rivalry reached such a point that finally Jews were forbidden to play even at their own weddings. In other cases the exact number of musicians who could play at weddings was fixed by the authorities. We hear that in Worms, Brest-Litovsk, Selz and other regions, instrumental music was prohibited in general. In Metz and Furth only three musicians were allowed, in Frankfort a quartet. In Paul Christian Kirchner's "Judisches Ceremoniel" (Nuremberg, 1726), a Jewish wedding procession is pictured. At the head of the procession are two fiddlers and a cellist.

What was the reason for the rigid restrictions by the authorities? Everywhere we hear of the popularity of the Jewish musicians. They were preferred to the Christian minstrels. As early as 1580 the Czech nobleman Peter Wok von Rosenberg reported that at his wedding a Jewish instrumental choir was engaged "which played very beautifully for dancing." There are many such testimonials.

Prague, however, was a musical center of the Jews. As early as about 1680 the coming of the Sabbath was observed there with instrumental music in the Meiselsynoge. (Sifte jesenim, Sabbatai Bass, Amsterdam, 1680.) In his *Jüdischen Denkwürdigkeiten*, Schudt, an anti-Semitic author of Frankfurt, said: "The Jewish *lezim* (meaning *badchanim* or *merry-makers*) are just common minstrels and wretched fiddle scratchers and at their worship services (except in a very few places like Prague) no instrumental music is to be heard." And again . . . "in the Alt Neuen Schul at Prague they have an organ, a thing so rare among the Jews that it is sounded only Friday evening a short

time before the beginning of the Sabbath." The Jewish minstrels of Prague, however, were of great importance outside their country, as can be gleaned from a Saxonian record. According to it "six Jewish musicians from Prague" were engaged for the Dresden carnival in 1695. In the Prague ghetto music was constantly being played. To celebrate the birth of an imperial prince a festival was arranged at which an ensemble of 19 trumpets, 8 fiddles, 4 French horns, and 4 kettle-drums appeared; "also a new organ which was made by R. Maier Mahler and cost more than four hundred gulden." For the coronation of Leopold II of Bohemia a company of Turkish musicians was ordered from the city of the Jews.

The recently discovered sources throw an interesting light on social conditions in the ghetto. One derisive passage says: "We would, nevertheless, be glad to become acquainted with the fame of the Jews. Under whom and where and on what basic principles have they learned their music? Can they, with their grand art, pass a test in the fundamentals of music, in playing on the organ and other instruments, and on the violin according to tablature, thorough-bass, and in all keys in time, and without error?" The Jews are thus reproached for having no teachers and no knowledge of basic musical principles, but in the same breath their "grand art" is mentioned. At that time the Jews certainly had an elementary musical gift, and we can tell from various "Jewish dances" of the sixteenth and seventeenth centuries, the music of which has been preserved, that they were "a little free in melody." Let us keep in mind, however, that their traditional synagogue music was of oriental origin, and that their modes, the "Steiger," came partly from gypsy music, or from Arabian or Turkish music. Thus the Christian musicians found fault with the Jews for "keeping neither time nor tempo and for treating their opinion of pleasant music with scorn." It appears that the Jewish in-

(Continued on page 23)

THE CARE OF THE SOUL

By BEN JOSEPH FALAQUIERA

Translated by Israel Chodos

Note: The care of the body, according to the poet, is only ancillary to the care of the soul. The emphasis throughout the poem is on "mens sana." That is the goal.

The following is a paraphrase, not a translation, of the two hundred and three lines of the poem. I have taken the liberty of omitting all redundancies forced upon the poet by the requirements of meter and rhyme, which would render the English cumbersome.

ATTUNE thy heart to fathom
my admonitions.
Words fashioned out of the
pearls of understanding;
Drawn from wisdom's fount; tried in
the crucible of reason;
Words of tested gold which illumine
the darkness of the heart.
Pursue wisdom and prudence above
all worldly possessions
For wisdom leads to joy while wealth
brings sadness in its wake.
Wisdom will lead thee to Pisgah, to
dwell with the heavenly hosts.

Despair not of attaining wisdom; be-
hold, the flame is born of a spark-
let.
Rung by rung ascend its heights; to-
day a little, tomorrow yet another.
The line has its beginning in a tiny
dot.
The day is short. Be not profligate
with thy years.
To toil for the body and neglect the
mind is to be enslaved to an
enemy.

In the measure of thy diligence wilt
thou find serenity.
Think not to ascend the heights of
thought without travail.
Nor canst thou attain the degree of
the honored ones ere thou hast
suffered.

As a sick body, unhealed, will deterio-
rate and die;
So will a sick soul, without the min-
istrations of the wise,
Stumble in darkness, and sink into
perdition.

That soul which is free of vanity, un-
defiled by the dross of the earthly,

Will seek to soar ever higher; will
despise the animal lusts
And delight in the search after wis-
dom.

Such a soul is immortal, fused with
the Light Eternal.

But that soul which is befouled with
bestial impurity,

Filled with vain thoughts and held
captive by its passions,

Unchaste and of meagre worth, indo-
lent to pursue Truth,

That soul will, like the soul of a beast,
gravitate eternally earthward.

Hold fast to high ethical principles;
walk in the paths of the righteous;

Bend thy steps toward Faith and
Torah;

Choose the middle path; turn neither
right nor left.

He courts evil who follows extremes.

Subdue thy passions and enslave thine
evil inclination.

The tyranny of which brings pain,
misery, and disquietude,

Chaining thee to false gods and es-
tranging thee from thy Creator.

Ere thou clamber to wisdom's heights,
thou must needs conquer thine

appetites.

Which cause weariness of soul and
calamity; which eclipse the light

of reason.

Which blind the eye, make deaf the
ear,

And lay a snare for the feet.

Unholy passion cleaves to the heart
in youth, and grows strong in ado-
lescence.

Only mellowing time and ripe old age
can remove it.

Slay the evil desire with the pursuit
of wisdom

And harness it to thy yoke,
And thou wilt bestow life immortal

upon thy soul.

Keep far from the fool who walks in
darkness,

For whose folly there is no remedy.
If thou see him in the East, flee to

ends of the West.

Dwell rather in the wilderness, but
not in his tent.

Befriend rather the asp; for the asp
bites the flesh,
While the folly of the fool does in-
jury to the soul.

To vanquish doubt, get thee a master.
Lean not upon thine own knowledge,
For he who is wise in his own eyes
will but add to his stupidity.

Acquire a friend, no matter what the

This is the second part of Rabbi Chodosh's translation of the Hebrew manuscript dealing so quaintly but usually so sensibly with the care of the body and soul. The first part was published in the December "Review." Both parts were published originally in "Harofe Haivri," the New York Hebrew Medical Journal edited by Dr. Moses Einhorn.

cost:

One who cleaves to the ways of jus-
tice; a man of intellect,
Whose days and nights are spent in
the quest after truth,
Who spurns the temporal pleasures.
When thou hast found such an one,
hold fast to him,
For such an one is rare in these
times.

Man is blind to his faults.
A friend will point them out and
wean thee away from them.

Do not have too many friends; let a
few suffice,

Like condiments in thy food.
Visit thy friends in time of their dis-
tress.

Never betray the covenant of their
love.

Remember it rather unto their chil-
dren and their children's children.

Forgive their seeming guilt or wick-
edness.

Do unto them, always, what thou
wouldest have them do unto thee.

Pursue the right; keep far from false-
hood.

Let not thy lips speak friendliness
while thy heart harbors hatred.

Fulfill thy word; pay thy vows; let
thy yea be yea and thy nay, nay.

Let thy deed accompany thy word.

Be modest; humility is a virtue more
precious than gold,

A companion to wisdom.

The high mountain has no water-
brooks, but many are the bubbling
springs in the valley.

The humble will rise while the haughty
will be brought low.

Be not in haste to speak, lest thy im-
petuous word bring thee calamity.
Speech is sweet, but silence is sweeter.
The wise man speaks softly; his words
are as healing balm.
The fool chatters endlessly, his voice
like that of the wild boar.

Learn to say "I know not"; it will
betoken thy worth.
"I know" will betray thy ignorance.
Judge a man by his friends and his
intellect by his words,
Even as the sound from tapping a
vessel will reveal
Whether it is broken or whole.

When asked a question, ponder it ere
thou makest answer.
Hearken well; hear the question
without interruption.

Heed not the fool in his quarrel; thy
silence is the most effective retort.
Why bark back at a mad, barking
dog?

Lay not bare thy heart to thy friends,
much less to a stranger.
If a secret be revealed to thee, dig a
grave for it in thy heart.
Make justice the weapon with which
to war against thine enemy.
The more thou increased thy worth,
the greater thine enemy's pain.

Refrain from deeds or words of vio-
lence: thy reserve will irk him the
more.
He is like an inextinguishable fire
which, undisturbed, burns itself
out.
Indeed this thy gain: that his recita-
tion of thy failings
Will help thee correct them.

Be not beguiled by a man's vain
words; judge his worth by his
deeds.
Praise him not before thou hast tested
his deeds.
Thy friend can be proven in time of
thy distress.
There is he who loves with his mouth
while his heart hates,
Whose words are honey, whose heart
is gall.
Therefore, do not put faith in all men;
view them as thieves.

Know that the righteous men are few
in number.

Disport thyself according to the vogue
of each generation.
Let their customs be the guide for
your conduct
Except when they conflict with the
law of the Torah.
For what one age holds in high es-
teem, another will hold in abom-
ination.

Keep clear of covetousness and ven-
geance.
There is no respite for the envious
soul.
Spend thy covetousness on the wise,
that thou mayst grow the wiser.

Take the truth from him who speaks
it, even though he be a scoffer,
As one takes honey from a stinging
bee.

Be wary of thine own wisdom; take
counsel with friends.
Take good advice, even from a babe.
A child may yet be grown up in mind,
and an old man remain a fool.
Let not a man's physical appearance
deceive you.
What he says is important, not his
voice.
Be not taken in by a man of tall
stature
Who is without wisdom or under-
standing,
Like a beautifully grown tree which
bears no fruit.

Honor all men that thou be honored
in turn.
Men will repay thee according to thy
deeds.
Be not derisive of any man, no mat-
ter how despised.
Every man has his hour.

Open thy hand to him who asks alms.
Be gracious and compassionate like
the Almighty.
Niggardliness is a trait of the most
ignoble,
As benevolence is the mark of the
saintly.
Give according to thy means;
He is a brute and a fool who scatters
his wealth to no purpose.

Money covers a man's infirmities and
provides a refuge in distress.
Therefore acquire thy possessions with
justice.

If wealth be thy portion, thou wilt
be like an olive tree sprouting
fresh,

(A tree flourisheth so long as its sap
is moist),
Beloved and respected among men.
Just as thou wilt be held in light es-
teem

And considered a burden as heavy as
the sands of the sea
When thou must depend upon them.
Love work and despise lordship.
Choose rather an inglorious death
than to ask a favor of man.

Lick the dust before thou take assist-
ance from the churl.

Do not bow to the knave for the sake
of food.

To rely upon the bounty of man—
though he be thy kin,
Is bitter as death.

Do not yearn for the endless heaping
up of riches;

Great wealth means much vexation.

Rejoice in thy lot when thou hast
enough for thy needs.

Drink water, eat bread and salt, and
study Torah,

Then shalt thou prosper.

Eschew anger which finds lodging in
the heart of the fool

And shows itself in his speech.

Rightly said our sages: "By his cup,
his purse,
And his anger does a man reveal his
inner self."

Learn from the sad experience of
others

And take heed lest thine own be a
lesson for strangers.

If thou love a man, it is a sign that
he loves thee:

The heart is a faithful mirror.

Strengthen thy heart to bear ad-
versity.

Time burdens man with affliction and
pain.

Be not distressed when trouble over-
comes thee,

Nor rejoice when fortune smiles
upon thee;

Neither is abiding; they are both as
a dream.

If thou wilt set the Lord before thee
always,

Have faith in Him and seek His sal-
vation,

He will cover thee with His pinions

(Continued on page 23)

THE NEWS OF THE MONTH

By LESTER LYONS

NAZI authorities in Poland are planning to transport 120,000 persons to the interior of Germany for forced labor. Since February 12th, ten trains daily carrying drafted Poles and Jews, have been leaving Poland for various parts of the Reich . . . Yellow ration cards for Jews in Poland have been introduced. In Cracow the Jews receive only one quarter of a pound of bread daily, compared with half a pound for non-Jews. Nazis frequently raid Jewish homes and confiscate even the smallest food reserves . . . Until further notice, Jews as well as Poles have been forbidden to marry even among themselves . . . Polish Jews between the ages of 14 and 65 are liable to forced labor. In some instances entire Jewish families have been conscripted . . . Because a 12 year old Jewish boy returned home from Hebrew school in Bialystok five minutes after curfew, a Gestapo agent shot him on the spot. A new decree was immediately enacted closing all Talmud Torahs and prohibiting the teaching of Hebrew or Yiddish.

In the face of severe denunciation and criticism by leading Conservatives and members of the Opposition, the House of Commons, by a vote of 292 to 129, defeated a Laborite motion to censure the British Government for restricting the sale of land in Palestine to Jews. Former Colonial Secretary Leopold Amery charged that "politics and not economics" governed the measure against the Jews. Sir Archibald Sinclair, Liberal leader, declared that the government had broken faith with Parliament and the League of Nations. Colonel Josiah C. Wedgwood said that "blood and soil" theories of the Nazis seemed to be behind the land policy. Philip J. Noel-Baker, who introduced the motion, charged that Mr. MacDonald was adopting Goebbel's slogan of "judenrein" in Palestine. He said that "the regulations are objectionable to any moral or right standard, introducing as they do discrimination and imposing a minority status that is illegal." Six of the 13 Jewish members of the House voted in support of the Government's position.

It should be noted that among those criticizing the British Government's

new land policy against the Jews have been Arabs themselves. Many Arab leaders and Arab villages have communicated to the government their objections to the regulations prohibiting their sale of land to the Jews. Memoranda submitted by them indicate their conviction that these regulations would seriously hamper their own agricultural development.

Immediately following the announcement by Malcolm MacDonald, British Colonial Secretary, restricting the purchase by Jews of land in Palestine, the Jewish National Fund in America, in protest, remitted \$250,000 to Jerusalem. This money will be used by Keren Kayemeth Le Israel, which is the Palestinian land-purchasing agency, for the acquisition of additional land. A campaign is being undertaken in this country to raise another \$250,000 this month for the same purpose.

During the 38 years of its existence the Jewish National Fund has acquired over 484,000 dunams of land in Palestine, of which 462,000 dunams are in agricultural areas and over 22,000 in urban zones. Twelve agricultural settlements were founded last year by the Fund, four of them since the beginning of the war. Of 252 Jewish settlements in Palestine, 146 are on land of the Jewish National Fund. The number of Jews on the settlements of the Fund is 60,000. The total amount of land in Palestine owned by Jews is estimated at 1,323,000 dunams. The entire cultivatable area in the country is about 12,000,000 dunams. A dunam is .22 of an acre.

The racial laws issued by the Ital-

JEW'S MONOPOLIZE NEEDLE TRADE? LOOK AT THIS:

The Jews, formerly the dominant group in the men's garment industry in New York City, have been displaced by Italians as the majority group. A survey made by the Conference on Jewish Relations shows that of 5,720 workers in 48 shops 56.1 per cent were Italian and 38.6 per cent Jewish.

MRS. ROOSEVELT EMBRACES THE YOUTH ALIYAH TOO

Mrs. Franklin D. Roosevelt has consented to be the head of a special advisory committee for the Youth Aliyah (immigration) movement sponsored by Hadassah, the Women's Zionist Organization of America. Hadassah provides funds for the education and maintenance of more than 6,000 Jewish refugee children who have been transferred from Europe to Palestine since 1934.

ian Government in June, 1939, went into effect the first of this month. They bar Jews from military service, public offices, and enterprises serving the country's defense or other enterprises engaging over 100 employees. They may not possess real estate worth more than \$250 or residences assessed in excess of \$1,000. With the exception of Jews "who have served their country and the Fascist Party," and other special groups, Jews in the professions are permitted to practice only among the Jewish population.

An organization has recently been formed to establish closer industrial relations between Egypt and Palestine. Called the Society for Marketing Palestinian Industrial Products in Egypt, it is composed of Cairo business men and bankers who will collaborate with the Tel Aviv Foreign Trade Institute.

Over 657,000 aliens sought admission to the United States during the fiscal year ending June 30, 1939, compared with 317,000 during the preceding fiscal year. Of the present number of applicants 309,782, nearly all Jews, are chargeable to the German quota. The annual German quota is only 27,370. The quota for all countries is 153,774. However, during the last fiscal year only 58,853 quota and 23,813 non-quota visas were issued. The reason that merely 38 per cent of the quota for all countries was filled is that only 5 per cent of the British quota was consumed. With a British quota of 65,721, only 3,604 persons sought admission from Great Britain.

Participation in Bazaar for Home for Incurables at Hotel St. George—November 14th.

Meeting—Review of Louis Golding's book "Mr. Emanuel" by Mrs. Morton Klinghoffer; Vocal selections by Mrs. Benj. Levitt; Dramatic Reading by Mrs. Sidney S. Leonard—December 11th.

HOLIDAY SERVICES

Purim Services — Reading of the Megillah—March 4th.

First Day of Passover—Rabbi Levinthal, speaker—April 4th.

Second Day of Passover — Rabbi Levinthal, speaker—April 5th.

Seventh Day of Passover—Rabbi Levinthal, speaker—April 10th.

Eighth Day of Passover — Rabbi Levinthal, speaker—April 11th.

First Day of Shevuoth—Rabbi Levinthal, speaker — followed by Consecration Services—May 24th.

Second Day of Shevuoth — Rabbi Levinthal, speaker—May 25th.

Slicoth Services — Rev. Samuel Kantor assisted by the Kadimah Singers—September 9th.

First Day of Rosh Hashonah — "Wherefore is the World Destroyed"—September 14th.

Second day of Rosh Hasonah — "As in the Days of Noah"—September 15th.

First and Second Days of Rosh Hashonah in Auditorium—Mr. Benjamin Hirsh, speaker.

Shabbath Shuvah—Rabbi Levinthal — New Year Sermon to children — September 16th.

Kol Nidre Services—"A Dormant or an Awakened Israel?"—September 22nd.

Kol Nidre Services in Auditorium—Mr. Hirsh, speaker — September 22nd.

Yom Kippur Services—"The Challenge to the Jewish Youth of Today"—September 23rd.

Yom Kippur Services in Auditorium—Mr. Benjamin Hirsh, speaker—September 23rd.

First Day of Succoth—Rabbi Levinthal, speaker—September 28th.

Second Day of Succoth — Rabbi Levinthal, speaker—September 29th.

Shemini Atzeres—Rabbi Levinthal, speaker—October 5th.

Simchas Torah—Rev. Samuel Kantor assisted by the Kadimah Singers—Rabbi Levinthal, speaker—October 6th.

SABBATH MORNING SERVICES

Rabbi Levinthal on the Weekly Portion of the Torah.

YIDDISH LECTURES

"Palestine in Self Defense"—Joseph Baratz—March 9th.

"Fifty Years of Hebrew and Jewish Literature"—Zalman Schneour — April 6th.

Lord Byron Evening—"The Meaning of Life"—Rabbyn Seidman; The Influence of the Bible and the Talmud on Lord Byron"—Rcv. Schachno Stein; Reading from Yiddish Translations of "Cain" by Dr. A. Asen — April 23rd.

Yiddish Poetry and Song — a tribute to the well known Yiddish poet, Mordecai Jaffe — Chaim Greenberg, speaker—June 1st.

Literary and Musical Evening in honor of Boruch Glazman, Novelist and short story writer—June 8th.

"Tillim Yid" by S. Nigger — 20th Anniversary of Yiddish Art Theatre November 4th.

Celebration in honor of Boruch Glazman, novelist and short story writer. Dr. A. Asen, chairman — Speakers—Mendel Elkin, B. Z. Goldberg, Peretz Hirshbein, H. Levick, S. Nigger, I. Opatashu. Musical program by Cantor M. Rudinoff, Mrs. Ruth Leviash, accompanied by Esther Elkin—December 17th.

PARENT TEACHERS ASSOCIATION OF THE HEBREW AND SUNDAY SCHOOL

January 25—Rabbi Louis Hammer — "The Problem of the Jewish Adolescent."

February 28—Purim Party.

April 26 — Kalman Whiteman — "Jewish Education—Whither?"

May 31—Testimonial Evening in honor of Helen H. Levinthal.

October 25—Reception to Mr. Mordecai Halevi on his return from Palestine.

December 13—Dr. Robert B. Brodie — "The Progressive Education of the Jewish Child."

PHYSICAL TRAINING COMMITTEE

BASKETBALL GAMES

A.A.U. Basketball game held on our court—J.C.H. of Bensonhurst vs. Bushwick Taverneers and Hebrew Educational Society vs. Brooklyn College—January 9th.

B.J.C. vs. Prospect Y.M.C.A. — January 14th.

A. A. U. Basketball Tournament Games—January 16th - 18th.

B.J.C. vs. Ohrbach's—Jan. 22nd.

A.A.U. Tournament Game—Union Temple vs. H.E.S. and Williamsburg Y.M.H.A. vs. Flatbush Boys Club—

January 23rd.

B.J.C. vs. J.C.H. of Bensonhurst—January 29th.

B.J.C. vs. Bedford Y.M.C.A.—Feb. 4th.

B.J.C. vs. Plainfield J.C.C.—February 12th.

B.J.C. at Union Temple—February 18th.

B.J.C. vs. Effert A. A. of Jersey—February 22nd.

A.A.U. championship game — B.J.C. vs. H.E.S.—at Central Y.M.C.A.—February 28th.

B.J.C. vs. Local 102—March 5th.

A. A. U. Basketball Tournament — March 13th.

B. J. C. vs. College All Stars — March 19th.

B.J.C. vs. Williamsburg Y.M.H.A.—October 15th.

B.J.C. vs. J.C.H. of Bensonhurst—October 22nd.

B.J.C. vs. Foley A. A.—October 29th.

B.J.C. vs. Ohrbach's — November 5th.

B.J.C. vs. Union Temple—November 12th.

B.J.C. vs. Passaic Y.M.H.A.—Nov. 19th.

B.J.C. vs. Newark "Y"—November 26th.

B.J.C. vs. Patterson Y.M.H.A. — December 3rd.

B.J.C. vs. Ohrbach's — December 17th.

HANDBALL MATCHES

B.J.C. vs. East Flatbush J. C. — February 19th.

B.J.C. vs. Local 102, I.L.G.W.U.—March 7th.

members interested in this work are urged to please attend.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to: Mr. Irving S. Mandel of 456 Brooklyn Avenue, on the passing of his mother, Mrs. Lena Mandel on March 10th.

JOINT PURIM PROGRAM PLANNED BY OUR RELIGIOUS SCHOOLS

In honor of the Purim holiday the Hebrew and Sunday Schools of our Center are planning a joint celebration on Sunday morning, March 24th, at 10:30. We will have several short plays, singing, and a special Schalach Manos by our children to the children of the Pride of Judaea Home. All are welcome.

PARENT TEACHERS ASSOCIATION TO SERVE KIDDUSH TO CHILDREN ON PURIM

On Saturday, March 23rd, the Parent Teachers Association of the Religious Schools of our Center will serve Kiddush to the children of all our schools after the children's services on the Sabbath morning of Purim.

P.T.A. MEETING ON MARCH 27th

The next meeting of the Parent Teachers Association of the Hebrew and Sunday Schools will be held on March 27th. A very interesting program will be presented. All are welcome.

JUNIOR LEAGUE NEWS

The Junior League of the Center meets regularly every Thursday evening. The following events are announced for future meetings: March 28th—Bingo; April 4th—Information Quiz. Sons and daughters of Center members are invited to attend.

YOUNG FOLKS LEAGUE INVITATION

The members of the Young Folks League of the Center are invited to attend a reception and dance at Union Temple, 17 Eastern Parkway, on March 24th, at 8:30 P.M. The Senior League of Union Temple is your host. Admission by your Center membership card.

SCHEDULE OF JUNIOR CLUB MEETINGS

The following junior clubs meet Saturday evenings at 7:30 o'clock.

Senior Girls.
Center Girls.
Shomrim (boys).
Maccabees.
Vivalets (girls).

On Sunday afternoons at 2:30 o'clock the following clubs convene:

Photography—Open to all club members.

Candle Lites (girls).

CONGRATULATIONS

Heartly congratulations and best wishes to the following:

Mr. Hyman Kirsch of 2323 Avenue J on the birth of a daughter to his children Mr. and Mrs. Morris Kirsch on March 8th.

Mr. and Mrs. Nathan T. Schwartz of 115 Eastern Parkway, on the occasion of the birth of a son to their children Dr. and Mrs. Henry G. Schwartz on March 18th.

Mr. and Mrs. Mortimer J. Zimmerman of 143 Linden Boulevard on the birth of a son on March 17th. Congratulations also to the grandparents Mr. and Mrs. Abraham Bailey of 353 Ocean Avenue.

MEMORIAL SERVICES FOR BENJAMIN BROWN

A special service in memory of the late Mr. Benjamin Brown will be held in the Auditorium of the Uptown Talmud Torah, 132 East 111th Street, on Sunday, March 31st at 10:30 A.M. Members of the Center are requested to please attend.

PERSONALS

Rabbi Levinthal was the speaker at the annual meeting of the Jewish Teacher's Community Chest in Brooklyn on Tuesday, March 12th. On Wednesday evening, March 13th, the Rabbi was one of the speakers at the Joint Demonstration of the Hadassah and our Zionist District at the Center.

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of gifts from the following:

Mr. and Mrs. Carl Quittner donated prayer books, talcism and Bibles for the Sisterhood in honor of the Bar Mitzvah of their son Leonard on March 9th.

Library

Elaine Hornick
Ina Klein
David Mickelbank
Judah B. Klein
D. Goldstein

SABBATH SERVICES

Kindling of candles at 5:51 o'clock.
Friday evening services at 5:50.

Sabbath services, (Shabbat Zakor), Parsha Zav, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the portion of the Torah.

Mincha services at 5:50 P.M.

DAILY SERVICES

Morning services at 7 and 8.
Mincha services at 5:50 P.M.

CLUB NOTES

A new club of intermediates now meets on Wednesday nights at the Center under the leadership of Mr. David Fisch.

The Senior Girls meet on Saturday night.

The Shomrim defeated the Whip-pets at basketball 15-8. Captain Daniel Pressner; assistants—Everett Alpert, Larry Goldstein.

The Center Girls have planned a debutante party for March 30th. The following committee is in charge: Doris Lefkowitz, Esther Newman, Arlene Lindner, Mildred Wegbreit. A theatre Party will be held on March 27th. A series of talks on "Great Jews" was begun; Ruth Rappaport was the first speaker.

The Maccabees have elected new officers for the remainder of the year as follows:

President, Herzl Hammer; Vice-President, Norman Shapiro; Treasurer, Edwin Dembicer. A Purim party has been planned for March 30th.

The Vivalets made colorful Purim masks. Among those who worked on the project were: Loretta Lubin, Judith Teller, Adele Titelbaum, Diana Abrams, Harriet Mirel, Rhoda Flaumenhoft, Joyce Sobelman, Ellen Drexler, Hazel Atlas and Claire Gu-meiner.

The Photography Club has announced a contest for the best prints. One member Jerry Friedman won a school prize for a print enlarged at the club.

The Candle-Lites are working on Purim puppets.

CENTER ACADEMY HOLDS ANNUAL EXHIBIT

The Center Academy of the Brooklyn Jewish Center is holding its annual school exhibit Wednesday, March 27th through Friday, March 29th in the lounge and dining room of the Center building.

Water colors, pastels, oils, clay sculpture, weaving, linen, metal and leather crafts, woodwork and original poems, stories and plays of the children from the Kindergarten through the Eighth grade will be on display.

Nature peoples in their home settings. Nomad peoples in their natural habitats, transportation and communication stressing early mail routes and culminating in the study of the present Post Office, the construction of a

modern city and other classroom projects will be included. The children will operate telephones, electric generators, gasoline cylinders and electric flashlights that they have constructed in connection with their science work. The Music Department will exhibit original manuscripts, Damroasch manuals and the various instruments used by the children in their studies. A hobby show is being prepared by the Fifth grade.

On Wednesday, March 27th, the opening day of the exhibit, tea will be served by the members of the P.T.A. Cookies, jams, jellies and candies made by the children will be on sale Wednesday. The proceeds of this sale will be used for the library fund of the Center Academy.

The exhibit is open to the public and a cordial invitation is extended to all.

INTA-LEAGUE ACTIVITIES

This new club is certainly doing things and going places. Starting as an all boys group, it is now open to girls between the ages of 15½ and 16½. A successful Social and Information Please was held this past Wednesday night following their meeting. Meetings take place every Wednesday evening at 7:30 P.M. and are followed by dancing.

SENIOR GIRLS CELEBRATE PURIM

This all-girls club is travelling at a fast pace. Their latest chosen task is the production of a play. The play entitled "A Sick Purim" will be given at a party in the near future.

CENTER RESTAURANT

The restaurant of the Center is open on Sundays from 12 noon to 5 p.m. Regular dinners and a la carte meals are served. Center members are cordially invited to use the facilities of our restaurant for themselves and their friends.

IMPORTANT NOTICE

Membership cards are now required for admission to all activities held in the Center building, such as gymnasium and baths, membership social meetings, Forum lectures, etc.

Members are requested to please secure their cards for themselves and the members of their family by forwarding check covering charge for membership dues for the current year.

APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Colon, Joseph
Metals Unmarried
Res. 601 Stone Ave.
Bus. 303 - 5th Ave.
Proposed by Jacob S. Doner and Abraham Karron
- Ginsburg, Abe
Handbags Married
Res. 81 Ocean Parkway
Bus. 502 - 22nd St.
Proposed by Morty Silverstein
- Gruber, Israel
Real Estate Married
Res. 763 Eastern Parkway
Bus. Same
Proposed by Stanley Storch and Joseph M. Schwartz
- Karron, David
Metal Novelties Unmarried
Res. 818 Pennsylvania Ave.
Bus. 810 Pennsylvania Ave.
Proposed by Charles Perman and Jacob S. Doner
- Parnes, Paul
Dresses Married
Res. 201 Eastern Parkway
Bus. 489 Seventh Ave.
Proposed by Louis Parnes
- Plastrik, Samuel
Luncheonette Married
Res. 884 Nostrand Ave.

- Bus. Same
Proposed by Frank F. Rose
- Reinhold, Miss Mildred
Res. 619 Eastern Parkway
- Schuster, Manny
Milk Married
Res. 560 Lefferts Ave.
Bus. 660 - 64th St.
Proposed by Sam Schoenfeld
- Turofsky, Milton
Textiles Unmarried
Res. 721 Eastern Parkway
Bus. 40 Worth St.

The following have applied for re-instatement in the Brooklyn Jewish Center:

- Baron, Albert
Res. 143 Linden Blvd.
- Bregstein, Harold
Real Estate Married
Res. 1395 Carroll St.
Bus. 26 Court St.
- Ginsburg, Martin
Handbags Married
Res. 716 Ocean Parkway
Bus. 453 Bergenline Ave.
Proposed by Morty Silverstein
- Spiewak, Peter B.
Leather Jackets Married
Res. 4618 Avenue H
Bus. 64I - 6th Ave.
Proposed by Sam Schoenfeld
- EMANUEL GREENBERG
Chairman, Membership Committee

PERPETUATE the memory of your beloved departed ones by placing a

Memorial Tablet

in their honor in the Center Synagogue

These tablets are lit on the anniversary of death (Yahrzeit) and also on the days when Yizkor is recited.

Tablets ordered now will be placed in time for the Memorial Services on the last day of Passover.

For further information please telephone Mr. Goldberg (PResident 4-1400)

AN opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

Do not postpone action on this important matter in your life. Write TODAY for additional information.

REQUEST FROM HEBREW ORPHAN ASYLUM

The following request was received by Dr. Levinthal from Mr. A. J. Jacoby, Executive Director of the Brooklyn Hebrew Orphan Asylum.

"Our agency is greatly in need of foster homes for some of its children. May we not invite your generous co-operation in this matter? Not all of the children are orphans. Some of them come from disturbed and disrupted households and need the care and shelter which an intelligent and wholesome Jewish home can afford. We pay \$25 monthly for the board of such children; supply clothing, medical, dental care and pay for all other needs. Application may be made any day during the week. (Telephone Jefferson 3-0300).

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: March 28th

Subject:

"Are We On the Road
to War?"

Speakers:

NORMAN THOMAS
FREDERICK L. SCHUMAN
CAESAR SAERCHINGER
JAMES G. McDONALD

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

BASKETBALL GAMES

Next Sunday Eve., March 24th
at 9 P. M.

Brooklyn Jewish Center

vs.

8th Avenue Temple

— Admission —

Gentlemen 75c - Ladies 50c

Y.F.L. Invitation Dance follows game.
This is a Championship game in the
Jewish Welfare Board League

FORUM LECTURES and DISCUSSIONS

EVERY MONDAY EVENING AT 8:30

MARCH 25th—

NORMAN THOMAS

Noted Liberal and Socialist Leader

Subject:

"WHAT SHOULD BE AMERICA'S ROLE IN THE
PRESENT WORLD CONFLICT"

APRIL 1st—

RAYMOND CLAPPER

Leading Capitol Interpreter of News and Events,
Columnist "New York World Telegram"

Subject:

"WHAT IS AHEAD IN AMERICAN POLITICS"

APRIL 8th—

DR. ALBERT BRANDT

Subject:

"CAN GERMANY WIN THE WAR?"

APRIL 15th—

Concluding Forum Lecture of the Season

DR. STEPHEN S. WISE

Famous orator and Jewish Leader

LOVE AND HEINE

(Continued from page 8)

love.

After flitting from object to object for years, the sentimental fantasy of the poet became fixed at last. It was in 1823. He was walking about the streets of Paris, when in the window of a millinery establishment he saw the face of a young girl, fresh as an April morning, set in a frame-work of black hair so thick that it seemed heavy, and lighted by large eyes which were blacker still. He felt himself smitten in a moment.

It took neither time nor trouble to enter into relations with the girl. She belonged to a poor Belgian family, and, being an orphan, her aunt, the *modiste*, had taken her to assist in the shop. This aunt, who was of a practical turn of mind, knew the worth of her niece's beauty, and was only waiting for an occasion to turn it into profit. As it happened, the poet had some money at this time and the bargain was soon concluded.

Matilda, who was just eighteen, possessed rare beauty; she had the symmetry and pure outlines of a Grecian statue. She was only a splendid animal, however. Her plastic beauty was equaled only by her intellectual nullity. This contrast, far from displeasing her lover, delighted him. Accustomed as he was to literary salons and to the most brilliant society of his day, he experienced a genuine satisfaction in the companionship of this simple, natural creature, who could scarcely read, who loved to romp and laugh, to dress dolls and tend birds, seeming to possess the soul of a child in her exquisitely molded woman's body.

But, original and piquant as this ignorance appeared to Heine, it seems that it possessed its inconveniences, since he undertook to remove it. After a year of freedom, Matilda found herself within the walls of a boarding-school. She was taught orthography, a smattering of literature, the simple rules of arithmetic and a bit of geography and history. Her taste for study was such that when she was again left to herself she never opened a book, and she died without ever having read a line written by the wonderful genius who made her life a part of his own.

While she was at school, the poet visited her paternally every Tuesday; on Sundays and vacation-days, he

took her home with him. They went to the theatre, and, if the weather was fine, into the country. She hung on his arm, careless and gay, talking loudly all the time and laughing more loudly still. Her glance, her smile, her every gesture enchanted the poet. She held him captive, not only by her exterior graces, but also by her moral insignificance, her stupid and endless chatter. A strange state of things, indeed, and one which proves once more that love is as well suited with an inequality of minds and a difference of tastes as with similarity.

After Matilda had received the infinitesimal amount of learning that her mind could assimilate, the two took up their common life in a definitive fashion. Their existence was to all appearances as regular as that of any married couple. Heine wrote in 1840: "Matilda has become a good housekeeper, in spite of her whimsical disposition, and our establishment is as moral as any in Krahwinkel."

The whimsical disposition referred to was, in fact, Matilda's chief fault. Capricious and stubborn, she would fly into a passion like a child at the most trifling cause. She would scream, stamp her feet, and tear her hair, then her passion spent, her gay humor would return.

She possessed two qualities, which, in Heine's estimation, were worth many others. She was faithful and she was not jealous. She was faithful because, having neither imagination nor curiosity, she asked of love only what she was overwhelmed with: new gowns, excursions, theatre tickets and constant occasions for enjoyment. She knew nothing of jealousy. She even showed a singular complaisance towards her ephemeral rivals; this might have been the result of an apathy on her part, or it might have proceeded from consciousness of her superior beauty. Heine declared himself perfectly happy in this association to which he brought nothing of his genius, nothing of his thought, and but a small share of his heart.

An unforeseen event suddenly changed the character of this *liaison*, making it permanent. Heine wrote an article on the German critic Borne, containing insinuations against the character of a certain Madame Wohl. This lady was afterwards married to Dr. Strauss, and that gentleman could

Center Members and their friends are invited to attend

THE SISTERHOOD THEATRE PARTY

On Tuesday Eve., April 16th
at the Shubert Theatre

"HIGHER and HIGHER"

A Rodgers-Hart Musical Comedy
will be presented with the following
well known stars

JACK HALEY - LEIF ERICKSON
SHIRLEY ROSS - MARTA EGGERT

Orders for tickets may be placed at
the Center Information Desk.

Tickets sold at box office prices;
from \$1.10 to \$5.50

The proceeds of the performance will
be donated to the Sisterhood
Charity Fund.

The following are brief quotations
from reviews appearing in Boston
newspapers where "Higher and Higher"
was produced several days ago.

The "Boston Globe" writes:

"There wasn't an empty seat in the Shubert Theatre last night, nor a pair of hands that didn't applaud. Everybody applauded everything, and there was so much general enthusiasm that the show would have run after midnight had encores been allowed."

The following comment appeared in the "Boston Herald":

"'Higher and Higher' is one show that I can predict without fear of contradiction will be a smash hit. The audience last night had a wonderful time, whether they were screaming with laughter at Jack Haley or listening to and watching the charming Marta Eggert."

MRS. ALFRED GREENBLATT,
Chairman

MRS. EMANUEL GREENBERG
MRS. MORTON KLINGHOFFER

MRS. I. LOWENFELD,
Co-Chairmen

CHILDREN'S PERFORMANCE

Tuesday, March 26th
at 2 o'clock

The program will include a
Magician - Ventriloquist -
Punch and Judy Show

Several Acts by the children of
the Parkway Dancing School

find nothing better to do than to come to Paris and challenge the poet. During the preliminaries, being much disturbed by the thought of the precariousness of the situation in which Matilda would be left in the event of his death, Heine decided to give her a claim to the charity of his family by legitimizing the bonds which for nine years had held them together. Their marriage was celebrated August 31, 1841.

After this, as before, the two lived together like lovers. Their relations gained neither in dignity nor in seriousness. Matilda was to the last a creature of pleasure and frivolity, a doll's heart in a superb, sensuous body.

About 1839, the poet felt the first symptoms of that malady which pardons nothing, general paralysis. His "pagan health," his "godlike physique" of which he had so often boasted, were irremediably affected. By 1848, the disease had made such ravages that he took to his bed, never again to leave it. He wrote to his publisher Camp: "I am no longer a Hellenist, loving life and smiling compassionately on melancholy Nazarenes; I am only a poor Jew, sick unto death, a desolate picture of misery."

Emaciated, obliged to raise his paralyzed lids with his finger that he might see about him, unable to read or write, he lay stretched out on his couch, fully realizing his condition and knowing well how long death would be in coming. Still, he exhibited neither melancholy nor impatience. His intellect remained intact. His mind was clear and keen, his imagination active, his heart as susceptible as ever to all things beautiful.

Visits from friends, both male and female, were his only distractions. To tell the truth, men rarely came. Besides the fact that Heine's character and turn of mind were illy adapted to the riveting of masculine friendships, the world is so indifferent that it soon forgets a poor poet, lying helpless on a sickbed.

His female friends remained faithful to the last, however. Madame Jaubert, "the fairy," Princess de Belgiojoso, Countess Kalerges and some other young women of the same circle, came regularly to sit by his bedside and help him forget the length of the dreary hours. At this time he lived in a modest apartment in the Rue d'Amsterdam in winter, and in summer in a little villa at Passy,

which he poetically christened *Villa Dolorosa*.

Among the sympathetic friends whom his isolation, his suffering and the charms of his mind attracted, there was one who cast a last ray of light over his waning life. This was a young woman of German extraction, Madame Krienitz, known afterwards under her literary pseudonym, Camille Selden. Married to a man who, through insensate jealousy, had tried to shut her up in a mad-house, she had separated from him and lived in perfect retirement. Her writings show that she possessed a keen, refined mind and a tender, serious heart.

She met Heine through the merest chance. On leaving Vienna she was commissioned by an admirer of the poet to deliver some music to him. She did so; they talked for a time and were friends ever afterwards. On her part, the attachment was a purely intellectual one. But it was not in Heine's nature to content himself with a platonic friendship; he had the heart of a voluptuary, and a shade of sensuality was mingled with all his sentiments. This friend was the last occasion for a dream of sentiment, a "last flower" to be admired before leaving the earth. She restored all the force of his tenderness and his imagination, and furnished him a last illusion of love. An admirable poem inspired by her, "The Passion-flower," is the most significant commentary of this romance.

Beside Camille Selden, who personified so poetically the last love of the dying man, was Matilda, representing the reality—the ironical, seductive reality. Years did not seem to change her, either morally or physically. She was as frivolous, garrulous, whimsical and superbly beautiful as ever. It was not that she was indifferent to the suffering of her husband; she took good care of him; but, incapable of seriousness and eager for pleasure, she knew nothing of those tender words, those delicate attentions which would have given so much comfort to the dying man and have aided him to bear his endless agony. As soon as he needed no material care, she left the house with an easy conscience and a light heart to visit the Champs Elysees, the shops, or the theatres.

Strange to say, she never lost her inducement over the man who had made her his wife. In 1843, when already ill, he wrote to his brother Maximilian: "I love Matilda with a tender-

ness and a passion bordering on the marvelous. During our life together I have enjoyed an appalling amount of happiness, a horrible mixture of torment and felicity, more than any sensitive nature has been able to endure."

His dying bed was haunted by fears for the future of his wife, when he should no longer be present to protect her against her inexperience, her lightness of character and her childlike thoughtfulness. In a beautiful, touching poem, he beseeches the angels of Heaven to watch over and protect his love, his child.

Even the image of death was ever present to his couch. It manifested itself by acute pains and alarming dreams. He looked it in the face without fear, almost without emotion. He bore himself with heroic firmness. "I am on the red-hot brazier of the Holy Götter," he would say with a weary smile, and his complaint was neither sighing nor bitter.

His state of mind furnishes an inexplicable moral phenomenon when one remembers that nothing, neither religious faith nor philosophical doctrine, sustained his courage. In spite of vague and fleeting aspirations toward spiritual things, Heine was the least believing or speculative of mortals. He was a poet, an artist, an epicurean, with a nature sensitive and impressionable to excess; one of those fine organisms which should be spared suffering, since they seem so incapable of resisting it.

And yet, this nervous, delicately-wrought man, sustained by no hope, died like a hero. It might be said of him, as was said of that other epicurean, Petronius, "As for his death, either I am deceived, or it is one of the most beautiful of any age."

For Rent

6 ROOM APARTMENT

(2 Baths)

Opposite School

Reasonable Rent

881 Washington Ave.

Corner Carroll Street

3 and 5 ROOM APARTMENTS

941 Washington Ave.

Cor. Montgomery Street

Inquire Superintendent

OLD JEWISH MUSIC MAKERS

(Continued from page 9)

strumental choirs corresponded to modern gypsy choirs, and that their rubati and portamenti, their sad songs, their exotic dances, were a particular attraction.

Finally, the Jews were blamed for being successful dealers in musical instruments.

A list from the year 1651 gives us a complete picture of the Jewish instrumental band. From this it appears that many Jewish names which suggest some musical term can be explained simply by the fact that their forefathers were really minstrels. The first musician mentioned in the list is Lob Klaffizimmerer, which is the same as clavicembalist in Yiddish. Probably the word was confused with the Hebrew "kle-zemer," meaning instrument. The surname of the first violinist was Fiedler (fiddler). In another document a Lebel Greg, who played the bass-viol, had the surname of "Bass." Whether Joachim Krumhalss played the cornet (den krummen Zink) is uncertain, but it is possible. Here is the list in full:

Lob Klaffizimmerer—instroment—(harpsichord)
 Lobe Fiddler—tiscant—(violin)
 Davidt—zimbal—(dulcimer)
 Sellig Fiedler—instroment—(harpsichord)
 Joachim—bass—(violincello or basso)
 Lob Greger—Basso—(violincello or basso)
 Lobe auch Greger—tiscant—(violin)
 Efraim Fiedler—tiscant—(violin)
 Pesach—tiscant—(violin)
 Jakob—instroment—(harpsichord)
 Josef—instroment—(harpsichord)
 Sallomon—basso—(cello or basso)
 Krumm Salomon—tiscant—(violin)
 Beril Scherer—basso—(cello or basso)
 Mandel—tiscant—(violin)
 Jakob—tiscant—(violin)
 Losser—zimbal—(dulcimer)
 Blindt Berel—tiscant—(violin)
 Tobia—ziembalis—(dulcimer)
 Bones—ziembalis—(dulcimer)

There we have the entire Jewish instrumental choir, which, in its composition—not less than four dulcimers—recalls vividly Hungarian gypsy choirs. We do not have to use too much imagination to say that the Jewish choir of Prague must have played incredibly well.

After what has been said here, references to the fact that Bohemia and Moravia were the home of the majority of the Jewish musicians of the nineteenth century will be better understood. In all these artists flowed some of the Jewish minstrel blood of the old Bohemian *klezorum*. The author will mention only the pianists

Ignase Moscheles of Prague (1794-1870); Julius Schulhoff (1825-1898), also of Prague, whose teacher, the Jewish Prague pianist Kisch, belonged partly to the eighteenth century, and whose descendant is the ultra-modern Ervin Schulhoff; Joseph Fischhoff, who came from Butschowitz in Moravia; Alfred Grunfeld, the famous Prague pianist and his cellist brother, Heinrich Grunfeld; Karl Taussig; also the apostle of Richard Wagner, the conductor Heinrich Porges, and the famous cellist, David Popper. In addition to these we must not forget the many conductors who came from Prague and Bohemia, like Joseph Stransky (born in 1812 at Humpoletz). Above all, however, we must mention the Jewish composers Ignase Brull (1846-1907), born in Prossnitz; Erich Wolfgang Korngold, born in Brunn; Gustave Mahler, a native of Kalischt in Bohemia, whose art was decisively affected by his Jewish spirituality; Arnold Schonberg, whose name indicates the Moravian extraction of his ancestors; Jaromir Weinberger; Walter Kaufmann; Walter Susskind; and Hans Krasa. Im-

portant musicologists have also come from Bohemia and Moravia like, Guido Adler, Heinrich Rietsch, and others. The singers and instrumentalists who could be mentioned here are numerous.

The writer could not bring this discussion to a close without pointing out that even according to the testimony of the most important Czech musicians of the eighteenth century, the Jewish minstrels exercised a great influence on their development. Franz Benda, one of the most important Czech masters, tells in his autobiography ("Neue Berliner Musikzeitung," Jg. 10, p.32) about the company of minstrels in his native village, Alt Benetek, which was under the leadership of the old Jew Lobel. In the *Lebenslauf des H. Franz Benda* (*Wochentliche Nachrichten*, 1766, p.175) there is the statement that he was indebted mainly to this blind man for the good tone he developed on the violin. According to his own avowal he owed his sureness and accuracy in rhythm to these youthful impressions and to playing dance music in the Jewish choir of "blind Lobel."

THE CARE OF THE SOUL

(Continued from page 11)

And be a shield and buckler unto thee
in thy distress.

That man to whom life grants the fulfillment of all his desires

Will soon forget God and rely upon his riches,

Will stumble and fall forever and ever.

But he whom life drives as driven stubble

And yet finds happiness in his lot,
Who clings to his righteousness

though his portion be meagre,
His soul will cleave eternally to his Creator.

When thou wilt reach the age of fifty
The year of jubilee, of liberation

For them who are enslaved in the meshes of their passions and lusts,

When childhood is vanished,
And thou wilt be free from youth's captivity,

Let thy gray hair remind thee to think of the end;

Abandon life's vanities, forsake its playthings,

Give thine evil inclination a bill of divorcement,

And deliver thyself unto thy Creator forever.

Then will thy soul hasten to purify itself

That it might cleave unto Him.

It will thirst for its God.

And yearn to be fused with Him

Unto all eternity.

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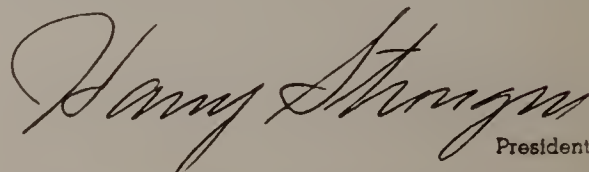
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The Brooklyn Jewish Center Review

URIEL da ACOSTA – AFTER
THREE HUNDRED YEARS

BLACKOUT IN POLAND

THE PASSING OF CYRUS
ADLER

BROOKLYN JEWISH
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REVIEWS OF NEW BOOKS

THE NEWS OF THE MONTH

APRIL

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"A PRINCE IN ISRAEL HAS FALLEN"

IN the death of Cyrus Adler not only American but Jewry throughout the world has suffered an irreparable loss. Truly we may say in the words of King David: "Know ye not that a prince and a great man has fallen this day in Israel?"—a prince in learning and character, and a man great in service and achievement.

He was a unique figure in Jewish life, in that he combined in himself many gifts and capacities. Scholar, statesman, organizer, teacher, editor, writer, leader—these are but some of the many phases of his genius. Though not the technical Rabbinic scholar like Solomon Schechter, he was nevertheless able to succeed him as the President of the Jewish Theological Seminary of America, and, by the sheer force of his remarkable personality, to lead it with distinction and honor. He had not the legal background and training of a Louis Marshall, and yet he was able to succeed him as the President of the American Jewish Committee, and to guide that organization in the most critical years of Jewish history with telling success.

More than what he himself directly produced in the field of Jewish scholarship was the unbounded help, support and encouragement that he gave to Jewish scholarship throughout the world.

It may be said without exaggeration that there are hundreds of scholars, whose work would never have seen the light of day if it had not been for the help they received from Dr. Adler. He was the patron *par excellence* of Jewish scholarship. In the case of Dr. Adler the words of Proverbs may truthfully be applied: "It is a tree of life to those who lay hold upon it, and they who support it are happy." The Torah was indeed a tree of life to him, for he made it part of his own life. He enriched his mind with its limitless treasures. But he

achieved also the happiness that comes to those who support the Torah and those encouraged in its pursuit.

Dr. Adler was not what is commonly termed "a good mixer." And for that reason he was often misjudged and misunderstood. Some thought that he held himself aloof, whereas, in reality he just did not like crowds. When you met him in his study, he was the very acme of kindness and sympathetic understanding. He was, however, the intellectual aristocrat, respecting above all solid learning, thorough scholarship, reasoned judgment and sincerity of purpose.

He was the living embodiment of what the sainted Schechter termed "Catholic Israel." He won the esteem of all Jews, of every shade of belief and opinion. Though the official head of what is popularly known as Conservative Judaism, he was, nevertheless highly regarded by the Reform group in American Jewry, as is attested by the fact that he was awarded an Honorary Degree by the Hebrew Union College, the official Rabbinic College of Reform Judaism in this land. And he enjoyed the same regard and veneration from all in the extreme Orthodox group because of his own saintly reverence of and adherence to the old traditional Jewish life. When President Roosevelt selected Dr. Adler as one of his religious advisors in his work for peace, the appointment was unanimously applauded.

Commenting on the words of Kohelet, "And the sun shines and the sun sets," the ancient sages tell us this refers to Jewish life. No sooner does the brilliance of a great man and teacher set, than another luminary arises to shine in Jewish life. "On the very day that Rabbi Akiba died, Rabbi Judah, the Prince was born." That was the glory and the strength of Jewish life. When a Meyer Sulzberger

died we were consoled that a Louis Marshall was here to take his place. When a Marshall died, we were comforted that a Cyrus Adler was to carry on his work. Now that the sun has set again, let us hope and pray that *vezarach ha-shemesh*, that the sun will shine again in Jewish life, and that God may bless us with leaders of Torah and *ma-a-sim tovim*—leaders who may guide us, direct us, and inspire us in the field of scholarship and service, in keeping with the beautiful and lofty example set by this Prince and great man in Israel—Cyrus Adler.

—I. H. L.

The Pharaoh Who Knew Not God

ONCE again, as the year rolls by, we shall usher in the Festival of Springtime — the Passover. Never before did the Passover have such vital meaning to us and to all the world as it has today. For we are re-living this drama of thirty-five hundred years ago. We behold with our own eyes the very reincarnation of the cruel Pharaoh—this time enslaving not only the Jew but all the world. Yea, this new tyrant has bettered the instruction of the old Pharaoh!

It is interesting to observe how the Bible describes the Pharaoh of Egypt. In one brief sentence it succeeds in giving us a most striking portrayal of him: "And Pharaoh said, Who is this God that I shall hearken unto His voice . . . I know not the Lord!" The tyrant who knows not God, who tramples upon God's word—that sums up for us his actions, his philosophy.

What makes the modern Pharaoh so dangerous for the world as well as for the Jew is just this, that he knows no God, that he is opposed to all those things that we associate — whether we are Jew or Christian — with the name of God. He represents Satan in

human form, Satan, whose sole delight is the destruction of God's Law.

When the Christian, as well as the Jew, will realize what this new Pharaoh symbolizes for the world, when all nations and all creeds will learn to appreciate this danger that threatens our civilization, then, and only then, will all humanity be able to celebrate a new Passover, a new Festival of Redemption for all the peoples of the earth!

—I. H. I.

THE ROOTS OF ANTI-SEMITISM

THE tragedy of Jewry is that it has remained, through long generations, an unknown people. Upon this ignorance, the evils of misunderstanding, prejudice, fear, and suspicion have battered. Ignorance is the happy hunting ground of aspiring politicians and ambitious dictators. Working upon it, and using it as an instrument for their own nefarious purposes, they dirve to power through strife and bloodshed—to the misery of Jews and the rest of the world. They find, in the rooted popular antipathy to diverse elements,—“the dislike of the unlike,” as Israel Zangwill called it—a potent ally, and they press it into ruthless service.

The tragic situation that has now developed cries aloud for more active and resolute counter-action. Those who guide and direct the communal destinies must bend their thoughts to exploring every means of breaking down the barriers of mutual ignorance that stand between the Jew and his neighbor. They have to multiply the means and the opportunities of making the unknown Jew known to the non-Jew.

—From an editorial in the
London Jewish Chronicle

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

“בינינו לבין עצמנו”

AN interesting announcement appeared in a recent issue of the *Brooklyn Jewish Center Bulletin*. It told of an innovation adopted by the Trustees and Service Committee relating to the Sabbath services in the Synagogue. We were told that at certain intervals—about once a month—we shall have, as guests, visiting cantors, who will conduct the services. These will be men who have achieved reputations in their respective congregations. They will be invited by our own cantor and the Service Committee.

What makes the Center such an effective institution is that it is not afraid to make innovations when our leaders feel that innovation is essential and beneficial. Our institution has the daring to explore new fields of usefulness. The very idea of the Center itself was quite an innovation in the religious life of the Jews of America, and it is to their ever-lasting credit that our community produced a group of men who had the vision to make this innovation in Synagogue structure, program and organization.

And the virtue of the Brooklyn Jewish Center is that it does not rest,—is never satisfied with what it has accomplished; it feels it must achieve, and can achieve, even more for our religious life. It strives to go “from strength to strength.”

This latest move is evidence of that wide-awake progressive spirit that animates the men and women who lead our institution. We have reason to be proud of our Synagogue services. Judged by comparative standards, our services are well attended. And yet it is felt that there is room for further improvement, and new efforts must be made to win for the Sabbath services many of that mass of Jews who have become estranged from the Synagogue.

It is felt, too, that the religious service in *all* synagogues have this common failing—they tend to become routine. They seem to develop a monotony that tends to destroy their effectiveness as an inspiring influence. As long as the cantor must chant the ser-

vices instead of leading the worshippers in congregational singing it is natural that, no matter how fine and how capable the cantor may be, an element of monotony must enter the entire procedure and must eventually affect the very purpose and aim of the religious service.

This announced innovation may be the effective solution to this vexing problem. The fact that every once in a while the worshipper will come under the spell of a new voice, a new composition, a new melody and a new interpretation of the old prayers, will in itself help to arouse an added interest in, and an added appreciation of, the services regularly rendered on the other Sabbaths.

Then, too, it cannot be denied that *Chazanut*—the Cantoral art—still has a strong hold upon the Jewish masses. The idea that every once in a while new voices and new music will be heard will undoubtedly bring under our influence many Jews whom we have failed thus far to win for the Synagogue. We feel confident that those coming to an institution even occasionally will become more easily assimilated into a better, a more wholesome and more worthwhile Jewish life. It must be added that credit is due our own cantor for his endorsement of this project and for his wholehearted cooperation with the committee in endeavoring to make it a success.

This innovation is but an experiment. If it fails to accomplish what we desire to achieve, we shall have to look for new solutions. If it succeeds, we feel confident that this experiment will be followed by Synagogues throughout the land, and we shall then have the happy feeling of having made one further contribution towards the revitalization of Jewish religious life in America.

Israel H. Levinthal

Uriel da Costa—after Three Hundred Years

By RABBI JACOB S. MINKIN

ONE DAY in April, 1640, exactly three hundred years ago,* a pistol shot rang out from one of the houses in the little Marano colony of Amsterdam. Quickly a crowd of frightened and excited men gathered. It was the first time that their quiet and peaceful life had been thus disturbed. When the door was forced open and the house entered, Uriel da Costa was found dead at his desk with a bullet wound in his head, one hand rested on the Latin manuscript of his just completed autobiography, "An Example of a Human Life."

His death created a commotion, but little genuine regret among his contemporaries. There may have been a few tears shed by the members of his family, but he had no sooner been buried than he was forgotten. It was the price he paid for a stormy and turbulent life. For many years he had been at odds with his brethren, at odds with the members of his own family, the cause of many conflicts, the center of many quarrels and disputes.

Yet, strange as it may seem, this lonely and tragic figure, lying in an unmarked grave in the ancient cemetery of Oudekerk, is still remembered. All attempts to silence him, to expunge his very name from the records of Jewish history, have failed. Posterity has been kinder to him than his own generation. Men still love to think of him, to pause and ponder his strange life, romantic career and tragic death. No other Marano Jew created so much interest, aroused so much pity, excited so much discussion. He has been made the hero of story and drama, and is the central figure of a swelling literature. From Karl Gutzkow, who immortalized him for the German stage nearly one hundred years ago, to his latest biographer, the story of his sad and

tragic life may be read in many books and languages

Uriel da Costa (called Gabriel at his birth) represents another chapter in the long travail and suffering of the Marano Jews. He was a son of Marano parents, and his father, Bento, had adapted himself to his Christian environment with an easy conscience. Bento can be said to have been neither a renegade nor an apostate, but an actor in the Jewish tragedy who played his part perfectly. He was one of those converts who entered into the spirit of their new faith with every semblance of sincerity. Moral deterioration had swept away what spiritual resistance there may originally have been in his mind. The prying eyes of the most zealous Inquisitor could not discover the slightest irregularity in his Christian conduct. He attended church, went to confession, knelt at the communion table, and observed all the feasts and fasts of his religion with the best of Christians.

He brought up his children, of whom Uriel was the oldest, in the same simple Christian piety that guided his own life. Uriel was a sensitive and impressionable child who, like his father, took religion seriously. There were no spiritual conflicts in his life, for Catholicism was the only religion he knew. What knowledge of Jews and Judaism he had came from the abusive sermons he had heard in the church, or the scornful remarks of his teachers. At his home the subject was never mentioned, and when he inquired, his father was annoyed and irritated, and his mother 'strangely silent, though her sad and melancholy eyes made him feel that she knew more than she cared to tell.

There were not many outlets in those days for young men seeking a career. Almost all the avenues to success led through the holy orders. What talent and intelligence existed were in service of the Church. When Uriel, therefore, grew older and his future career



Uriel da Costa and Spinoza as a child pictured by the artist S. Hirszenberg

(Courtesy of The Universal Jewish Encyclopedia)

*The dates of Uriel da Costa's birth and death are given variously by the Jewish Encyclopedia, by Graetz and other writers. The present writer, however, accepted the dates used by Carl Gebhardt ("Die Schriften des Uriel da Costa," Amsterdam 1922), and Josef Kastein ("Uriel da Costa," Berlin, 1932) as authoritative, which are; born in Oporto in 1585, died in Amsterdam in April, 1640.

was to be considered, he was sent to the University of Coimbra to prepare himself for ecclesiastical jurisprudence. The university was a religious school, a Jesuit institution. Monks and friars were the teachers, and religion was the principal subject of instruction. Even the so-called secular subjects were taught in an atmosphere of theology. It was also a strictly regimented and standardized school, with no room for originality, no opportunity for creative development. Everything had been regulated for the student—his waking and sleeping, his amusements and diversions, the very thoughts that passed through his mind. Nothing was left to chance; imagination was not allowed to run riot; a sharp surveillance was kept over everything.

Uriel responded to the religious atmosphere of the school perfectly. It was the environment in which he had been brought up and the call of his own inner being. He was a model student with whom not even the most exacting teacher could find any fault. The bell never had to rouse him; he anticipated its call by several hours of reading and study. But, while law books had been his principal companions, religion continued to be his favorite subject. He became fanatically pious, praying with fervor and in a spirit of deep devotion. He subdued the needs of food, drink and sleep till they had no meaning for him.

Imaginary sins began to possess him; the fear of damnation shadowed his every step. Yet, there was nothing he could do, for, was there a prayer he had not recited, a shrine he had not frequented, a holy image before which he had not kneeled? He thought that a holy life would give him the peace and tranquility he sought. To this purpose he copied the example of the grimmest ascetics and adopted their method till his face was pale from fasting and his eyes dim from weeping. Now, as long as he prayed, he felt relieved, and a great peace would come over him, but with the last word of the prayers, his fears would return again.

Thus Uriel lived, feeling himself lost and rejected. The perplexities that troubled him recurred more often the longer his mind dwelled on them. His fears were like drops of ink falling on the same spot and running together in one black blot. How much longer could he permit himself to dwell on these thoughts? Madness lay that way—madness and the watching demons

lurking in the shadows. Feeling himself harassed and beaten, he longed to escape in death. He even contemplated suicide.

Suddenly, a faint shadow of doubt, like a small dark nim, began to form in his mind. Was it the call of blood, the voice of stifled tradition, or something of the subtle Jewish spirit which had not yet been altogether dead in his nature? The deeper he delved into the mysteries of the Catholic religion, the more preoccupied he was with the Jesuit teachings, the larger and larger grew the cloud of doubt until it almost completely covered his mind. The Church had disappointed him, failed to give him the peace and tranquility for which his soul had been longing—could these things be had outside her domain?

To trace Christianity to its core he read the Old Testament from which it sprang. He more than merely skimmed its pages, but let its words, its very letters flow through his mind. What a fresh breath, like a cool summer breeze, blew from its pages, confused and disfigured though it was in its Latin guise! Its grand style, oriental imagery and lofty religious and ethical sentiments appealed to him more than any book he had read. At last Uriel had found his anchor! He was confused and troubled no more. His imaginary sins no longer frightened him, and the prospects of hell and damnation had no terror for him. The Bible had not a word to say about the things that almost brought him to spiritual desperation. The discovery shook the very foundations of his Christian faith.

None but Uriel's own soul knew what all this cost him, for he was not a man whose faith could be shaken without the deepest pain. Christianity had been the religion of his childhood; his fondest recollections were bound up with the faith of his home and school. It was as if a cruel, torturing hand had been laid upon his innermost being. But religion must be true in its entirety; it cannot be half true and half false. Unless it is true in its every part, it is no religion at all, but a galling bondage upon the soul.

It was thus that the quick, impulsive, impetuous Uriel forsook Christianity, at least in his heart, and became a Jew—a Jew as in his imagination he had conceived Jews to be, an idealized Jew, the replica of the Old Testament Israelite.

Was this the resolution of his own mind, or a determination fired by the active propaganda of the local Mariano group of which Antonio Homen, a member of the Coimbra faculty, was the most conspicuous figure? His own autobiography contains no information on the question. But for Uriel his mental torments had only begun, for it galled him to play the hypocrite; it tortured him to have to live a life of spiritual deception. It was a moral delinquency that filled him with shame and self-accusation. To escape the vigilant eyes of the Inquisition, he still carried out the symbols of the Christian religion, although his soul no longer responded to these things. They were the burnt-out ashes of a fire that no longer warmed or inspired him. For a man in his position, the logical thing to have done was to confess his guilt and take the consequences, but he knew how unforgiving the Church was to those who betrayed her cause. He, therefore, suffered and waited.

He had not long to wait, for, upon his graduation, he returned to Oporto, the city of his birth. Months, perhaps several years, Uriel lived in spiritual duplicity, outwardly carrying out all the gestures of the Christian religion, while inwardly obeying the mandates of his new creed. At last the time came to throw off the disguise and flee to a land where he might live as a Jew. Cautiously he communicated his intention to his mother and brothers—his father was already dead—and together they resolved to expose themselves to the danger of secret emigration, to abandon their hearth and home, surrender their respected position in society and exchange the comfort and security of their life for an unknown future.

It was to Amsterdam they had fled, that strange and remarkable Jewish community almost all of whose members had been born and brought up as Christians. Some had even been prelates and high Church dignitaries. Uriel had to learn everything anew, for now he was in the company of Jews to whom Judaism was no longer a secret conviction but a living practice. He carried out the numerous prescriptions of his new creed conscientiously, and complied with everything his instructors had declared to be the law. We may picture to ourselves Uriel assiduously attending synagogue, listening to the sermons, and applying

(Continued on page 21)

BLACKOUT IN POLAND

By ARTHUR SETTEL

IF everything else associated with his name be forgotten, Hitler's dastardly work in Poland will be remembered in history as the crowning achievement of a madman. Cruel and relentless as the Nazi repressions in Germany have been, they pale beside the reign of terror now raging in western Poland. Eyewitness reports by impartial observers, authenticated by the recent statement of Cardinal Hlond to the Vatican, and by victims who escape to neighboring countries, paint an unbelievable picture of torture, persecution and degradation to which Jews in particular and Poles in general are being subjected. What is happening in Poland today dwarfs into insignificance the plight in which that country's 3,500,000 Jews found themselves prior to the Nazi-Soviet joint invasion. Let us compare pre-war (1939) Polish with Nazi anti-Semitism.

Six months ago Polish Jewry was as a whole an indigent, unhappy people, marked out for emigration and expulsion, with little hope of ever improving their lot. They were long accustomed to poverty and familiar with political fanaticism which, in all too many instances, flared up and grew into pogroms. Their plight was described by a correspondent for the *New York Times*, who toured the country in 1937, in these words:

"The Jews' plight in Poland, which comprises all the problems of national minorities in the most aggravated form, is in the last analysis the result of a conscious effort by the Government to make Poland a big Polish power by 'Polonizing' whatever domains are still held by minorities, especially the Jews."

In the name of Polish patriotism, Jews were ground under the heel of brutal terrorism in city, town and country. The Government made no bones over its intention to "evacuate" its Jewish population—all 3,500,000 of them—at some future time when arrangements could be made for their emigration. The Government was enthusiastic about Zionism for the reason that Zionism was synonymous with emigration. Anti-Jewish boycotts fostered by systematic anti-Jewish propaganda were easily used to provoke pogroms. A speaker's statement or a newspaper editorial to the ef-

fect that the "Jews were getting too fresh" or that the Jews "were trying to grab everything," was enough to elicit a hearty response from a mob, and in the small towns Jewish windows would be duly smashed, homes burned down, pedestrians assaulted and boycotts introduced. The reactionary press, listing Jewish enterprises in various localities, could make this editorial comment:

"Thirty-six Jews are making a living here—they are depriving thirty-six patriotic Poles of a livelihood."

Unemployed hoodlums were employed to picket Jewish shops. Poles buying from Jews were photographed, identified and their names conspicuously published. Peasants selling their produce to Jews were beaten. Polish artisans marked their wares with special brands so that "patriots" might not make the mistake of buying Jewish goods. Motivated by "national interests," the Government established license and educational requirements for artisans and merchants—requirements which were too "rigid" for Jews to meet. The only domain in which no anti-Semitism was to be found was the Army, and as members of the military the Jews proved their mettle, for they had died in the defense of Poland for many generations. In the defense of the nation against the German armies of 1939 the heroism of the Jews has become legendary, their losses having been colossal.

The appalling poverty of the Jewish masses in Poland was offset by the curiously contradictory fact that Jews were dominant in certain important industries and in many spheres of commercial enterprise, a fact which contributed to their unpopularity. Rabble rousers had no difficulty showing that Jews controlled the national economy, for on paper the "facts" bore them out. For instance, Polish Jews controlled sixty-five per cent of the country's trade and commerce. Polish Jews filled twenty per cent of the professions, comprised thirty per cent of all of the country's lawyers and fifty per cent of all the country's physicians. Only 5.8 per cent were engaged in agriculture, and 5 per cent were day laborers, 86 per cent of them living

in towns and cities. Polish Jews formed their own exclusive business, trade and commercial organizations which by virtue of their size and concentration, completely ruled certain industries and even towns. In fact, they formed a "state within a state," with the consequence that they were vulnerable to attack.

This is the explanation advanced by Otto Tolischus, *New York Times* correspondent, who toured the country:

"Any idea of opulence that may be conveyed this this social distribution is quickly dispelled by the fact of Poland's general poverty . . . The vast majority of the Jews listed in commerce, trade and industry are small shopkeepers, with a high percentage of them mere peddlers whose whole stock-in-trade is around twenty *zlotys* (a zloty was the equivalent of 19c) and whose daily income is less than one *zloty*. These Jewish peddlers who have given the Polish landscape a characteristic note are pictures of walking misery, but even they are envied by many peasants earning still less."

One of the indications that starkly revealed the poverty of the Jewish population of Poland was the high percentage of those who applied to the Community Councils (*Kehilloth*) or other organizations for holiday aid during Passover. A survey published not long ago by the Statistical Department of the Central Bureau of the Free Loan Society, founded by the American Jewish Joint Distribution Committee, revealed that more than 100,000 persons, or 25,000 families in the 166 towns in Central Poland, constituting 24 per cent of the total Jewish population of 460,000 in these towns, had applied for Passover relief. For the cities of Warsaw, Lodz, Bialystok, Lemberg and Wilno, the figures were even more startling. In Lodz, applications were received by the *Kehilla* for Passover aid from 12,000 families, or 29 per cent of the entire Jewish population there. In Warsaw, 28 per cent of the Jewish population of 350,000 applied for Passover aid. In Bialystok, the local philanthropic organization granted Passover aid to 14,333 persons, or 32.1

per cent of the Jewish population. In Wilno, the *Kehilla* granted Passover aid to 13,000 persons, or 23.2 per cent of the Jewish population. In Lemberg, 51,151 individuals, (11,367 families), that is, 55.4 per cent of the Jewish population, received such aid from the *Kehilla*. The survey pointed out that not all who needed it applied for Passover assistance. "It is therefore necessary to state," the survey reported, "that the proportion of the destitute in these towns is much higher than one-third of the Jewish population."

The survey indicated that 69.2 per cent of the relief applicants stated that they were unemployed, while the remainder did not earn a sufficient living for their families. A third of the applicants lived in "nooks" in the homes of others; half of the families lived in single rooms; twelve per cent occupied cold attics or cellars.

Chief Rabbi Prof. Moses Schorr, of the Warsaw Great Synagogue, wrote:

"The economic degradation of Polish Jewry and the hardships connected with their struggle for a bare existence have lately assumed such proportions that not only the leaders of Polish Jewry have become greatly alarmed, but, also, every Jew abroad who feels that the safeguarding of the existence of our Polish brethren is the indispensable condition for the safeguarding of the moral and spiritual values inherent in the greatest Jewish community in Europe."

Such was the situation in Poland a little over half a year ago, prior to the partition of the land between Nazi Germany and the Soviet Union. The Nazi invasion, with its consequent brutalities, has decimated the population. The impoverished have become vastly more poor, and the well-to-do have been reduced to worse than poverty. In Russia of course Jewish along with all other property owners were levelled off: even the simplest pushcart peddler had his livelihood taken from him. But in Nazi-controlled Poland whence hundreds of thousands have attempted to escape over the new frontier, Jews have been given a lesson in brutalitarianism such as has not been seen in Europe since the days of mediaeval barbarism.

The full details of the plight of Jews in Nazi Poland will probably never be known. Diluted by the censor's pencil, reduced in transmission, news from Poland as carried out by

victimized refugees is nonetheless available in all its arresting, depressing gruesomeness. In the course of a reign of terror which pales the pre-War excesses by comparison, and which becomes increasingly more brutal and steadily more terrible, tens of thousands of Jews have been forced to suicide. Synagogues were burned, homes destroyed, villages wiped out. After driving Jewish residents of Warsaw into a ghetto, the area was barricaded from the rest of the city. Epidemics of typhoid and other diseases raging in the ghetto district continued unchecked as Nazi authorities refuse to render or deliver medical and sanitary aid.

Nazis seize men and women and herd them into "forced labor" battalions—the Germans use the word *Arbeitszwang*—and the treatment accorded them would not be wished upon cattle. Thousands have been forced into open freight trains and trucks during mid-winter and taken to the "reservation" in Lublin, on the Soviet-Nazi Polish frontier—presumably a potential "buffer state." Dr. Hans Frank, Nazi Governor General in Poland, says there is "plenty of room" in Lublin. But there isn't plenty of room except perhaps in the open fields, where many Jews are dying in the cold or starving to death, food being all but unobtainable. Cardinal Hlond's report spoke of hundreds of men, women and children being herded like beasts into a barn where they died like flies, and where their bodies were left to rot unburied.

In many cities, notably Lodz, Kielce and Cracow, where 600,000 Jews face immediate expulsion to make way for Baltic Germans, Jews are plundered and assaulted on the streets and in their homes. They are forbidden to buy clothes shoes, bread, milk. Even Polish Christians are being hounded from their homes. The arrested aren't told the reason, aren't told their fate. The ashes of those executed in concentration camps are mailed to their families at the latter's expense. A recent authenticated dispatch told of 1,400 Jews, mostly women and children, who were left stranded in the Brok forest after the Soviet frontier had been closed.

The tales of Nazi barbarism can be recounted far beyond the limits of this article. Their authenticity has been proved beyond any doubt. The

New York Times reported on Feb. 22 that American Red Cross workers would not be allowed to enter Nazi Poland with the exception of the Warsaw district. The reason obviously is fear lest the world see through the eyes of the U. S. Red Cross what is going on under Nazi rule. The Soviet Government is equally adamant in its refusal to allow the distribution of relief. Mention is made in this dispatch of mass deportations by Nazis of Polish Jews, and of "wholesale sterilization of Polish prisoners."

Despite what appears to be a hopeless situation, it is still possible to help a great many Jews. It is significant, and a comforting thought, that certain avenues for distributing relief still exist. The Joint Distribution Committee is feeding hundreds of thousands of men, women and children throughout Poland, and, as funds are made available, many will be helped to emigrate. There is little more that can be said at this time. But, upon American Jewry there rests a grave responsibility: that of saving their fellow Jews now being crushed under the iron heel of totalitarianism in Europe. It is a responsibility that cannot be ignored.*

ARYAN "TSITSIS" MAKERS?

HUNGARY'S "6% laws," which restrict the number of Jews in every industry to 6% of the total number engaged in that industry, have their ludicrous, though also tragic aspects. In one city, where all the Jews are engaged in manufacturing "tsitsis," or ritual fringed shawls, the government required 94 Christians to be employed for every six Jews in factories producing this article. Since the Jews, however, could not countenance such a sacrilege, the industry fell to pieces and the Jews of the city lost their means of livelihood. A comforting concomitant of these laws was the discovery, when government investigators sought to see that the Jews did not exceed the permissible percentage in the prostitution "industry," that the Jewish representation was far below the proportion to which they were legally "entitled."

*The Joint Distribution Committee is raising its 1940 fund through the United Jewish Appeal for Refugees and Overseas Needs.

THE PASSING OF CYRUS ADLER

By DR. E. N. RABINOWITZ

WITH the death of Dr. Cyrus Adler, American Jewry lost a devoted Jew, a fine scholar and a cultured gentleman. To the stranger, Cyrus Adler gave the impression of aloofness, of coldness, of hauteur, but closer knowledge of the man dispelled this view and disclosed a personality of fine sensibilities, genuine, courteous, humane, witty.

The Jewish Theological Seminary was fortunate in the choice of its presidents. Its first president and founder, Sabato Morais, was a man of unusual ability and character. To me, as a lad, Sabato Morais seemed the very embodiment of saintliness. This, however, was not only my opinion. It was the feeling of the entire Jewish community of Philadelphia of more than forty years ago, so that upon his demise in 1897 many a Jew of South Philadelphia, then the colony of the East European Jews named their newly born male child after the beloved Rabbi.

The second president of the Seminary was the gifted Solomon Schechter. It is, of course, needless to dwell here on the characteristics of this unusual man. Much has been said and written concerning him since his death in 1915. As a personal recollection, I may say that Prof. Schechter's geniality, originality, humor and occasional biting sarcasm left an indelible impression upon all privileged to come in close contact with the man.

Dr. Adler was unlike his predecessors. He was a man of many activities—scholar, editor, man of letters, administrator and executive. He was a man of affairs whose name figured prominently in all major Jewish movements. Nor were his efforts merely casual. He put his soul into all his undertakings. We must marvel at the extent of his interests, and his capacity for work as president of two schools of higher learning, as president of the American Jewish Committee, as chairman of numerous boards and committees, as active member of many organizations, as editor, as public speaker. In his attitude, nevertheless, Dr. Adler remained the scholar and the man of letters. The dust of the arena never clung to his person.

Perhaps, under the tutelage of his friend and relative, the distinguished jurist, Meyer Sulzberger, of Phila-

delphia, Cyrus Adler planned early in life to enter the legal profession. However, upon his graduation from the University of Pennsylvania, he was attracted to the newly formed Department of Semitics at Johns Hopkins University at Baltimore, and registered as the first student of Semitics at that famous school. A full description of his experiences at the Semitic Seminary of the University may be found in his "Letters, Selected Papers and Addresses," published in Philadelphia in 1933.

Dr. Adler received his Ph.D. in 1887, but remained at the University as Fellow in Semitics. He was subsequently appointed instructor and first assistant to the celebrated Semitist, Prof. Paul Harpt. Such an appointment was no small matter to a young man. The fact that Dr. Haupt accepted him as assistant is due evidence that he had made his mark in the field of Orientalia. Dr. Haupt, as I can recollect, possessed one of the most brilliant minds that I knew. In the field of linguistics and philology he had few peers. As a young man, Dr. Haupt made excellent discoveries in the study of Assyriology. It is unfortunate that he later became so deeply involved in the study of the Higher Criticism of the Old Testament. His attempts to outdo Wellhausen and the other Bible critics in his interpretations of the Holy Script led him to ludicrous results. He was, however, a very discriminating scholar and, undoubtedly, recognized Cyrus Adler's capabilities when he chose him as his first assistant. Dr. Adler left Johns Hopkins University in 1893 to become librarian at the Smithsonian Institute, in Washington, D. C.

In his early years, Dr. Adler evinced a great interest in Oriental Studies, as is evidenced by the great number of articles and reviews on Hebrew and kindred subjects recorded in his book. Between 1883 and 1893, his bibliography enumerates 153 articles and reviews, covering a great variety of subjects. These articles display his interest in Assyriology, Archaeology, Paleontology, Etymology, among other subjects. Dr. Adler also manifests a wide range of knowledge of Semitic



Cyrus Adler

linguistics, including all the known Semitic tongues. Of distinctly Jewish subjects, there are not so many. I may single out here his article, "On the Etymology of the Hebrew word for year, *Shanah*" in the *Jewish Quarterly Review*, London, 1889, Vol. I, page 288, and his article on "The Shofar—Its Use and Origin," published in the *U. S. National Museum Proceedings*, 1893. The limited number of articles on distinctly Jewish subjects may be due to the fact that while Dr. Adler's attainments in the field of Semitics was vast, he was not an outstanding Hebraist or Talmudist. This he undoubtedly realized. His appreciation of Talmudic and Rabbinic studies was great, and his encouragement of savants in those fields unlimited.

In later years, when Dr. Adler assumed so many responsibilities that most of us wonder how one man could have borne such burdens, his written word consisted mostly of reports, addresses, memoranda. All his writings display a lucidity of style which bespeak his thorough grasp of the matter with which he was dealing.

In 1904, Dr. Adler edited, and wrote an introduction to, the so-called Jefferson Bible, in accordance with a resolution adopted by the Fifty-seventh Congress, first session. A full discus-

sion of this subject is found in his article, "The Jefferson Bible," printed in his "Lectures, Printed Papers, and Addresses," pages 32-42. This article is in reality a reprint of Adler's introduction to Thomas Jefferson's "The Life and Morals of Jesus of Nazareth," otherwise known as the Jefferson Bible."

In 1904, after the Kishineff massacres of the year previous, he also edited and published through the Jewish Publication Society a volume entitled, "The Voice of America on Kishineff." This work is of no special interest to us, at present, except that it is a sad commentary on the present time. American public opinion in 1903 was aroused to a high pitch of indignation by a massacre which compared to prevailing conditions is mere child's play.

Dr. Adler's major work in his later years was his "Life and Letters of Jacob Schiff," in two volumes. Its value consists not only in relating the life of one of America's most remarkable Jews but in presenting a cross-section of American Jewry during a half century of its most formative period. In this sketch of the Schiff family we came across such leaders of American Jewry as Meyer Sultzberger, Louis Marshall, Solomon Schechter, Felix Warburg, and others. All these great and noble men have passed away. Cyrus Adler was the last to depart.

Dr. Adler's skill as biographer is also shown in his presentations of the lives of various Jewish leaders. His articles on Louis Marshall and Solomon Schechter are masterful. Since the article on Schechter appeared in the American Jewish Year Book of 1916-17 a complete biography of Schechter by Norman Bentvich has been published by the Jewish Publication Society.

Besides his own scholarly and literary work, Dr. Adler did much for the cultural advancement of his people through the establishment of, and participation in, institutions for the dissemination of Jewish learning, literature and history. For many years he was an active member of the Jewish Publication Society, and chairman of its various important committees. Although not the originator of the idea of the American Jewish Historical Society, he organized the first meeting for its creation, served as its secretary from 1892-98, and was its president from 1898-1922. At the

same time, he was a member of the Editorial Board of the Jewish Encyclopedia, and took charge of the editing of its articles on Post-Biblical Antiquities, and on Jews in America. The *London Jewish Quarterly Review*, having gone out of existence at the turn of the century, was re-established in this country in 1910 and edited by Dr. Adler. He was always prepared to give a helping hand to one desirous to engage in research in his own initiative. For this, I can vouch from personal experience. When I met Dr. Adler in Paris after the armis-

tice he was extremely busy with affairs of state, but he managed to find time to discuss with me the publication of a certain Yemenite manuscript. It was through his efforts that the late Mortimer Schiff, then in Paris, became interested. A few years later the book was published through a subsidy granted by Mr. Schiff.

The last century produced quite a number of representative Jews of great spiritual nature. Dr. Adler was the last of that company. Will there be others of their like? Only the future will tell.

I AM A HEBREW

By CYRUS ADLER

I WILL continue to hold my banner aloft. I find myself born—ay, born—into a people and a religion. The preservation of my people must be for a purpose, for God does nothing without a purpose. His reasons are unfathomable to me, but on my own reason I place little dependence; tested where I will it fails me. The simple, the ultimate in every direction is sealed to me. It is as difficult to understand matter as mind. The courses of the planets are no harder to explain than the growth of a blade of grass. Therefore am I willing to

remain a link in the great chain. What has been preserved for 4000 years was not saved that I should overthrow it. My people have survived the pre-historic paganism, the Babylonian polytheism, the aesthetic Hellenism, the sagacious Romanism, at once the blandishments and persecutions of the Church; and it will survive the modern dilettantism and the current materialism, holding aloft the traditional Jewish ideals inflexibly until the world shall become capable of recognizing their worth.

PASSOVER VOCABULARY

SEDER means "order" or program of exercises at the home celebration. A practice to be encouraged is that of several families uniting to celebrate the Seder.

HAGADAH means "story." It is our duty to tell the story of Passover, particularly to the children.

MATZOH is the unleavened bread eaten in recollection of the hurried departure from Egypt. The eating of the matzoh is obligatory only at the Seder evening. During the rest of the Pesach, one may abstain from matzoh, so long as he avoids all hometz.

THE FOUR CUPS. Each has a specific place in the service. The first serves as the KIDDUSH, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the

Seder. The four cups are said to refer to the four promises of redemption made by God to Israel.

THE CUP OF ELIJAH. The celebration of the redemption of Israel would be incomplete without the symbolic representation of Israel's imperishable hope of the greater redemption of the future. Jewish tradition pictures Elijah as the herald of the great Messianic era—when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah." Incidentally, this is a symbol of the warm hospitality extended to strangers in every Jewish home on the Seder eve.

KARPAS or parsley, is made part of the meal to signify a festive supper as befits a great occasion. The additional relishes are dipped in salt water to make them palatable. The child

(Continued on page 19)

"MAH NISHTANO"

By FLORENCE LIPKIN

HE listened as the heavy tread of their boots echoed and re-echoed down the hall, down the stairs. He heard the doors of their cars slamming shut and the motors starting. They had told him he could no longer keep his business. He was a non-Aryan, and they gave him the usual brief period to settle his affairs.

He sat still and silent at his desk, his well-worn desk, the desk that had been his father's and his grandfather's before him.

A discreet tap at the door and his secretary came in.

"It is ready, Herr Braun. And oh, how good it is!"

She held out a plate towards him. On it, laid out in an inviting pattern, were oblong bits an inch long and perhaps a quarter of an inch deep, with the corners rounded off gracefully. Through the transparent crystal-like coating could be seen a darker filling.

"Herr Braun, the new candy. It is ready. It is so good. Taste one."

He raised his head at last and looked into the girl's smiling face.

"The new candy, Herr Braun. It is so much better than anything we have ever put out. It is so different." She extended the plate towards him across the desk. Only then did she see that he did not smile, that his eyes were dull and his mouth sad with an unspeakable sadness. "Herr Braun!" Her voice was a frightened whisper. The plate made a small sound as she put it down on the wooden top of the desk. "Herr Braun!" His lips strove to speak, but he could only continue to look at her. She did not know. She had been in the factory waiting for the new candy to be ready, the new candy that was going to add so much to the prestige of Braun Brothers, who were already known throughout the world as the foremost makers of candy. For over a hundred years their tidbits in gayly-colored wrappers had traveled to all parts of the globe. But now it was to be theirs no longer. He had to get out—get out.

The smile had vanished from her lips, but she tried again. She picked up the plate.

"The new candy, Herr Braun."

He fumbled for one of the tiny oblong bits. It was smooth, almost silken to the touch. He turned it round and

round in his fingers, just as he had always done in testing a new product, and with the same accustomed gesture, he held it up to the light. But now he did not find pleasure in the clear transparency around the tiny layer of filling in the center. He continued to hold it up to the light, turning it round and round, his hands performing the accustomed task, but his eyes unseeing.

"Taste it," the girl urged gently.

Like an automaton responding to the pressure of a button, he put the bit of candy into his mouth. It was silkier to his tongue than to his fingers. He crunched through the thin coating to the filling, and the flavor filled his mouth.

"Is it not good? Is it not different?"

He nodded his head and the movement once started, he could not seem to stop it. He nodded his head heavily, in a gesture that was no longer consent. He lost himself in his nodding, and he sighed deeply.

"The printer is here." The girl's voice reflected her bewilderment. "He wants to know what to put on the wrappers. What are we going to call it?"

For the first time he spoke. "Call it? Yes, it must have a name."

"A good name, because it is such a good candy." Encouraged by his response, she hoped by her enthusiasm to restore him to his usual good humor. She could not understand what had happened to Herr Braun.

"Yes, it is a good candy. It must have a good name." He spoke like a child repeating a lesson.

"It is so different."

"Ah, yes, different."

"We must let the world know that it is different. We must give it a good name."

"Yes, we must let the world know that it is different."

She wished he would not repeat her words after her that way.

"What are we going to call it?" she insisted.

"Call it? Call it? Ah, yes, it must have a name. It is different. We must let the world know that it is different." His voice rose to a higher pitch, and he suddenly raised himself from

his chair and began to stride about the room. "We must let the world know it is different—that everything is different." He pressed his hands to his brow. The girl stepped back, staring at him as he strode up and down the room. Suddenly he stopped and stared down at the plate of candy. He picked up a piece.

"Yes, we must let the world know it is different. Everything is different." He spoke more calmly now. "Yes, we will send a message out into the world. They will understand, those out in the world. The others—they will only think it some queer name—and if they ask, we will say it means the candy is different. But out in the world, they will understand our message. We will call it—*Mah Nishtano*. Why is it different?' — *Mah Nishtano*. They will know. Their forefathers asked the question throughout the years. They will understand what we are trying to say. *Mah Nishtano*—why is it different?"

A JEWISH CREDO

WE HAVE an abiding faith that mankind will rid itself of these aberrations that are now afflicting a part of the earth. Neither Alexander, nor Caesar, nor Napoleon lasted, and their puny imitators of modern times will not last either.

"Jews should know the Hebrew language, and not purely for secular purposes. They should know their Bible and learn to be uplifted by its grandeur. They should read their history and their literature, know something about the great philosophers and poets, and altogether feel, even in the midst of this outpouring of filthy lies and abuse which are being showered upon them, that they belong to a people still in existence. We cannot muster armies, we cannot build navies and we cannot compete with the air fleets of the world, but by this study we can build a citadel in our own hearts which none can conquer.

"It would be an evil day in Judaism as it would be in the world, if philanthropy should become the sole virtue and serve as a substitute for religion, morality and justice."

—CYRUS ADLER

BROOKLYN JEWISH COMMUNITY COUNCIL COMPLETES ORGANIZATION

By JOSEPH GOLDBERG

AT the general conference held at the Brooklyn Jewish Center on April 14th, delegates representing some of the leading and most influential organizations in the Borough perfected the organization of the Brooklyn Jewish Community Council. The conference was the culmination of months of diligent planning and careful deliberation on the part of a group of men who were chosen to assume the task of furthering this venture, and of bringing it to the point where it might begin to function actively in Jewish life.

Now that the preliminary steps of organization have been completed, it might be of some advantage to review its brief history in the hope that it will be of interest to those who follow the trend of events in Jewish communal life in this country. The Brooklyn Jewish Center feels proud that it was instrumental in helping to bring about this movement. For the first time in the history of Brooklyn a serious attempt was made to unify the largest Jewish community in the country so that it may be properly represented in all matters wherein Jewish interests are involved.

The movement was born at a meeting of the Board of Trustees of the Brooklyn Jewish Center. Setting aside, for the time being, the problems facing its own institution, the members of the Board discussed at length the increased menace of racial and religious discrimination in the Borough, and the lack of a centralized authority to deal with this and other problems that daily confront us as Jews. Dr. Moses Spatt, who initiated the discussion, was appointed head of a committee to study this matter and to present a report. Meetings followed and conferences were held with organizations actively engaged in similar work on a national scale. The committee received their promises of active cooperation, and was encouraged to proceed with its work.

On October 31, 1939, an invitation was issued signed by Rabbi Israel H. Levinthal, Joseph M. Schwartz, president of the Center and Dr. Moses Spatt, chairman, calling a conference of Jewish religious organizations for Thursday evening, November 16. Fif-

ty-five synagogues, temples and Centers, orthodox, conservative and reform, were represented through rabbis, presidents and other officers. The response was most enthusiastic. Speaker after speaker expressed satisfaction that at long last the Jews of Brooklyn were about to take this vitally important step. The practical result of the conference was the authorization to proceed with an organization that would be representative of all elements of Brooklyn Jewry, and which would be democratically chosen.

A committee of twenty-three worked out the program of organization. The plan was then submitted to a second conference held on January 11, 1940, and was thoroughly debated by the delegates representing various organizations. The formation of a Brooklyn Jewish Community Council was thereupon authorized, and its objects were defined as follows:

1. To unite all Brooklyn Jewish organizations elected to membership into one representative council; to speak and to act as a collective body in all matters pertaining to, and affecting the welfare of, the Jewish population in Brooklyn.
2. To foster mutual understanding and the spirit of fraternity among the people of all races and of all creeds.
3. To combat all forces of racial or religious discrimination, and to help safeguard and defend the constitutional, civil and religious rights of all people whenever such rights are challenged or in jeopardy, and to cooperate with other organizations for such purposes.

The conference outlined the method of representation to the Council, and authorized the appointment of a nominating committee for the election of officers and members of the Board of Directors, this election to take place at a subsequent general conference of organizations in Brooklyn representing all Jewry.

A Constitution and By-Laws Committee was appointed, with Mr. Louis J. Moss as chairman. The Nominating Committee was headed by Rabbi

Sidney S. Tedesche. The responsibility for perfecting the machinery for the general conference was entrusted to a committee headed by Samuel Rottenberg. These committees worked diligently and faithfully, sparing neither time nor energy to fulfill their assigned task. They represented different outlooks on Jewish life, but they worked harmoniously, animated by one purpose only, to achieve unity in communal responsibility. Few people can realize the tremendous task that was theirs, and the efforts they expended on the organization of the Council.

Officially and legally, the Brooklyn Jewish Community Council began to function on March 20, 1940, when the certificate of incorporation was approved by Supreme Court Justice Philip A. Brennan, and filed in Albany, New York.

The general conference on April 14 was representative of a large portion of the Jewish population of Brooklyn. It included delegates from most of the leading Jewish organizations in all parts of the Borough. The Constitution was adopted and was followed by the election of the officers and members of the Board of Directors of the Council. The organization is now headed by our own revered and beloved Rabbi Levinthal, who will be assisted by a fine group of men and women whose outstanding work in the community promises success for the Council. Those who attended the conference will long remember the seriousness with which the delegates followed the proceedings and the enthusiasm they displayed for the task involved. The singleness of purpose displayed has seldom been witnessed at conferences and meetings of a similar nature.

The delegates expressed themselves as fortunate in having Dr. Levinthal as their leader. They regard him as one who commands the esteem, admiration and confidence of all groups in the community.

The Brooklyn Jewish Community Council has made a splendid beginning. May it grow and prosper!

REVIEWS OF NEW BOOKS

By JACOB KAPLAN

"As A Driven Leaf"

By Milton Steinberg

THE historical novel has become a major force in the literature of our day. Particularly, European novelists like Thomas Mann, Leon Feuchtwanger and Franz Werfel have in recent years given us historical works which are affirmations of the progressive traditions of mankind. Theirs have not been historical novels concerned with turning our eyes from the modern scene to the remote past. Rather, they have used their delineations of the past as a means of analogy with the present. Their works have been parables with a lesson for modernity.

Milton Steinberg's novel, "As A Driven Leaf," (The Bobbs-Merrill Company, \$2.50, 480 pages) is one of the few attempts by an American writer to invade the specific realm of historical fiction practiced by these European literary giants. For his work is unquestionably parabolic. With calm, scholarly eye Dr. Steinberg has scrutinized the *zeitgeist* of his own day. He sees the world of our day affected by the scourge of anti-Semitism. He realizes that the plight of the European Jew, driven from pillar to post, has given rise to an abysmal pessimism on the part of many who wonder wearily whether they are witnessing the annihilation of Jewry. Further, as a religious leader, Dr. Steinberg sees a conflict in our generation between religion, on the one hand, and scientific doctrine, on the other. He finds our time particularly lacking in faith. He sees modern winds of doctrine causing scepticism rather than faith. His novel is, therefore, a passionate protest against pessimism regarding the fate of Jewry, an affirmation of the need for faith in our day.

Dr. Steinberg takes us back to the Roman Empire of 100-135 A.D., to the time of the Antonine Emperors, Trajan and Hadrian. This was a period in which the Jews engaged in a last desperate fight for national existence under the Roman Empire. In the siege of Jerusalem of 70 A.D. the Jews had lost more than a million people. In 131 A.D. the Jews were in revolt again, and Jerusalem was once more destroyed by the Romans. The world was as bitterly con-

fused as it is today. A profound pessimism affected many Jews, even as it does today. Conflict existed between the materialistic philosophy and science of the Greco-Roman culture and the spiritual religion of the Jew. Many floundered in their search for truth. Against this background the story of Elisha ben Abuyah becomes the eternal story of a man's quest for a true philosophy of life, as well as an allegory with pertinence to our times. Like Feuchtwanger's *Jud Suss*, Elisha's story is one of a search for faith. Like Feuchtwanger's character, he makes the discovery that the consciousness of his Jewishness is worth all the glitter and tinsel of the cosmopolitan world.

Elisha is brought up in Palestine, the son of a Jew converted to Hellenism. The early death of his father, however, causes his uncle to bring him up in the faith of his ancestors. By diligent study, he becomes a respected Rabbi of the Sanhedrin, the Jewish Parliament. An unhappy marriage gives him a sense of personal frustration which leads to a general scepticism about the world. He turns to the Greco-Roman schools of philosophy—the Epicureans, the Cynics, the Stoics. He becomes obsessed with the idea that faith may be placed on a plane as rational and as scientific as Euclidean geometry. His loss of faith results in his excommunication from the Sanhedrin and ostracism from the Jewish community. He throws himself completely into the life of Antioch, the great Roman metropolis. He devotes himself to prove the existence of God by mathematical and philosophical formulas. Contact with Roman life convinced him that the Roman imperialist system was destined to make progress for civilization, that the Jewish world was doomed to complete extinction in this Roman world.

In the end, however, Elisha discovers that his attempt to arrive at a syllogistic proof of God's existence is a failure. Every syllogism, he finds requires an act of faith in that man must postulate as its basis some hypothetical principal. This, coupled with the heroism of the Jewish people, particularly the members of the Sanhedrin in their revolt in 131 A.D., resurrects his religious faith in Judaism. He becomes convinced that the Ro-

man Imperium failed miserably in the most important respect—justice for the individual. Finally, he realizes, people with the heroism of the Jew could never be extinguished. Time certainly has proven the truth of this conclusion of Elisha and Dr. Steinberg.

All in all, Dr. Steinberg has written a scholarly and timely work. Anyone familiar with the period of the Antonine Emperors will agree that Dr. Steinberg has given a thoroughly authentic version of the period. One may, perhaps, dispute his portrait of Trajan as weary with war and conquest. Most historians picture Trajan as the greatest war-zealous soldier among the early Caesars. Stylistically, his work has a welcome facility after the somewhat heavy pace of the majority of translations of the important European historical novelists. Most important, however, the modern reader, particularly the Jew, will find Steinberg's work an artistic panacea for a world abounding in scepticism and pessimism.

"Citizen"

By Meyer Levin

MEYER Levin will be remembered for his well-done novel on the *chalutzim* in Palestine, "Yehuda," and his distinguished portrait of second generation American Jews in Chicago, "The Old Bunch." To these, he adds the best work of his career to date, a study of the Chicago Memorial Day Massacre of 1937 during the "Little Steel" strike, and the subsequent repercussions of this event in the courts and LaFollette's Senate Committee investigation. "Citizen," (Viking Press, New York, \$2.75, 650 pages) is more than just another strike novel. The strike scene becomes a springboard for the author's searching analysis of the ills of the American social organism.

Using in general John Dos Passos' collective novel technique, Levin gives us a panorama of the vital aspects of American life today. The unifying force in the entire novel is the character of Mitchell Willner, a young Jewish physician. This individual, trained as a scientist in the search for objective truth, watches out of sheer curiosity the holiday parade of steel pickets before the Consolidated Steel

plant and is a shocked observer of the shooting down of these men by the police. In the ensuing melee he renders emergency aid. He becomes the official union physician. The shooting of the pickets proves the most important crisis in the development of Willner as a completely politically-sophisticated. His sense of justice is completely outraged by the unfair, vicious treatment accorded the strikers by the corrupt political administration, the steel corporation managers, and certain Fascist influences. This latter feeling is deepened when he is subjected to Jew-baiting by the corrupt legal representatives of the latter group.

He begins to definitely side with the strikers and becomes their supporter in the LaFollette Committee, known here as the Gottschalk Committee. He emerges from this entire experience as a completely politically sophisticated individual, realizing that the labor problem must always be solved in keeping with the traditions of American democracy.

Besides this main thread, Levin has introduced a number of compact inter-chapters, giving us a synoptic view of the lives of the ten individuals who were killed by police bullets. Sketches such as that of the Lindstroms, of Damon the Greek, of Bill Donavan, deserve comparison with the brief biographies studying the work of John Dos Passos. The most important job of a novelist is to endow facts with blood and flesh and to give them the dimensions of life itself. Meyer Levin has done this extremely well.

The sociological novel in this country has in the last year forged to the forefront of American letters. John Steinbeck's "Grapes of Wrath," Richard Wright's "Native Son," and books of this type are being applauded everywhere. Meyer Levin's "Citizen," belongs to this category. His style is lucid and simple. He has a tendency to be somewhat diffuse; compactness would be most desirable at times in his work. This is a minor fault, however, and there are definite indications that Levin is a novelist of considerable importance.

"Europe to Let"

By Storm Jameson

THE first World War produced a generation of writers like Ernest Hemingway, who wrote with profound disillusionment about mankind. Something of their despair and bitterness

has crept into the work of the novelists concerned with the drift of Nazism in Europe. Storm Jameson's intensely angry novel "Europe to Let," (Macmillan Co., New York, \$2.75, 272 pages) is of this latter type. Simply and briefly, she reveals the European tragedy of the last twenty years. With polished, staccato strokes of the pen she shows the men and women of post-Versailles Europe drifting helplessly with no spiritual anchorage. Her Europe is a seething cauldron of war, prejudice and racial hatred which threatens to boil over into some major catastrophe threatening the very foundations of civilization itself.

Storm Jameson takes us first to Cologne in 1923, when the French were occupying the Ruhr. She gives us a foreshadowing of Hitlerism, a study of the origins of Nationalist Socialism. Here we find a group of young Germans, shabby, embittered ex-soldiers, vehemently anti-French, and nationalist to the point of fanaticism. Types like the neurotic Wiedermann and the embryonic Nazi, Kapp Schiller, reveal aims which were to set the stage for the tragic dramas of the ensuing years. Hesse, the one intelligent, international-minded young man of this group, finds his world and friends so narrow that he kills himself.

From Cologne in 1923, the novelist shifts us to Vienna in 1937, Prague in 1938, and finally in Budapest, Hungary. Vienna, classical land of gaiety and hope, is feeling the heavy shocks of the Nazi current. To Jewish people like Maria and her brother, Emil, this spells doom. Maria becomes a fugitive; Emil, brilliant surgeon has his hands crushed by the Nazis. He commits suicide. Nor are the people of Czechoslovakia any happier than the Viennese. Heroic and noble as they are, loving their democratic land as they do, the General Stehliks and the Hanas' can do nothing to stave off the betrayal of Czechoslovakia by England and France. In the end, these people become broken men and women.

Budapest shows a reactionary aristocracy blaming all its ills, Nazi-wise, on the Jews. Anti-Semitism is beginning to take on a terse, brutal, sinister aspect. Already Tihaneth, the Jewish journalist, floundering in spiritual desolation, fears the loss of his job because of racial prejudice, and despairs of any solution. What of tomorrow?

Here is a book which may seem sharp and biting. But it is harsh because its author believes that mankind can shape a better world than one compounded of war and racial prejudice. Her work says with conviction,—"Chauvinism, War, Anti-Semitism, if civilization is to survive, must be eliminated." Moreover, what she has to say is said with refreshingly few literary affectations.

"No Place Like Home"

By Patience, Richard, Johnny Abbe

OUT of mouths of babes and sucklings," runs the familiar Biblical proverb. Veritably, this current travel book, (Julian Messner, New York, 257 pages) of the Abbe children confirms the aphorism. For Patience, 15; Richard, 13, and Johnny, 12, have succeeded in writing a sagacious commentary on the European scene.

Throughout their entire trip Europe was judged largely by these youngsters by a few simple standards—its unjust treatment of the Jew, its seething national hatreds, and its drive toward war. From the very outset they eulogize America, particularly their home Colorado, the safest place in the world to be. "People in this country don't seem to think or even care—who is a Jew and who isn't a Jew." How different was the attitude in Nazi Germany when they reached there. Oninously, large queues of Jews waited at foreign consulates anxiously intent on leaving the country. People were hostile to the Abbes, informing them that America was controlled by a Jewish President. Not all Germans were antagonistic to the Jews, the Abbes notice. Here a German "Aryan" boy took pride in conducting a Jewish lady across the street. There a German conductor treated a Jew with courtesy when the latter got off at the wrong stop and had to reboard the car. Whenever they could, the Abbes too, were helpful, as when they gave money to a Jew released from the Dachau concentration camp to enable him to get to England. His description of the horrors of Dachau revolted the Abbe children.

If their two previous books have been distinguished by their humor, then this work is to be recommended for its seriousness.

THE NEWS OF THE MONTH

By LESTER LYONS

THE Polish government in Paris is preparing a book relating to the brutal persecution of the Jews by the Nazis. The book will be based on the sworn statements of recent Polish refugees. One section will be devoted to a narration of religious persecution and to the burning of synagogues. Another will deal with mass executions in over fifty Polish towns. A third will describe the manner in which Jewish women are being forced into Nazi brothels.

The Joint Distribution Committee will distribute this Passover 1,500,000 pounds of matzoth among the Jews of Germany, Austria and Czechoslovakia and the German-controlled parts of Poland. The shipment of the matzoth will be carried out as part of the distribution of relief supplies, exempt from duty and transported without cost. Purchases of the unleavened bread are being made in Hungary, Roumania and Yugoslavia.

So acute is the epidemic in Nazi Poland that Jewish and Polish doctors and nurses who fled to Lithuania from Poland have been told by the Red Cross that they may return to Poland. They have been assured that the German government would not molest them if they set up in the practice of their professions again in Poland.

The Nazi administrator of the Posen district has ordered every sign of local Jewish life to be obliterated. No Jewish synagogues, schools, or cemeteries may remain in existence. The wholesale plundering of the property of Warsaw Jews has been nicknamed "the furniture war." The streets in the residential districts of Warsaw are continually loaded with the property of Jews to be carted away by German soldiers.

Legacies in favor of the Jewish communities of Germany, Austria and Sudetenland have been decreed by the government null and void. All such bequests have been confiscated by the government. The decree deprives the Jews of more than a million marks' worth of property.

The government of Slovakia has

entrusted to the Jew-baiting Hlinka Guards control of the Jews in that country. The Guards have decided that the Jews may patronize only special cafes and restaurants under strict supervision and that all payments to Jews for forced labor should be given to poor Slovak families.

The Department of State of this country has declared that persons residing in the German areas of Poland who seek visas for entry into the United States may apply to American consular officers in other countries. The Embassy at Berlin is the nearest immigration visa-issuing office for such persons. In Roumania, the only office for that purpose is the Legation at Bucharest. The American Embassy at Moscow is not authorized to issue visas.

A scroll of the law, valued at \$16,000, was stolen last month from the synagogue in the old Jewish Quarter at Damascus. The scroll, known as the Keter Torah (Crown of the Law) was written about the year 1183. Its 230 pages of gazelle's parchment are illuminated in gold.

Universalist Sunday School children throughout the country have been requested by the General Sunday School Association of the Universalist Church to make monetary contributions for the aid of Jewish refugee children. As part of its Third Annual Friendship Program the Association has urged consideration not only of the humanitarian aspect of relief but also of the deeper and more lasting "need of understanding and appreciation of people of other racial or religious backgrounds." It has suggested that the church children visit a neighborhood synagogue, have a rabbi speak at their Sunday School, have a Jewish mother explain the preparations for the Passover or Sabbath, or engage in some other activity that will help develop a better understanding of Jews.

In an endeavor to solve the basic problem of unemployment "in a determined spirit of cooperation and na-

tional unity," representatives of the Jewish, Catholic and Protestant faiths will hold a national Interfaith Conference on Unemployment in Washington in June. The Conference is sponsored by the Industrial Division of the Federal Council of Churches of Christ in America, the Social Action department of the National Catholic Welfare Conference, and the Social Justice Commission of the Central Conference of American Rabbis.

TEL AVIV BEGGARS ORGANIZE

A trade union of beggars has been formed in Tel-Aviv. At a general meeting of all beggars in the city it was decided to divide the city into territories, each territory to be exploited by a certain group. This decision was made in order to curb the few enterprising beggars who had captured the most lucrative streets. A special court of honor will call to account any beggar infringing the decision of the union. The union has asked the public to assist its aims, declaring that it seeks to become a model organization.

The establishing of an Institute for the Formulation of Peace Aims, to be sponsored in this country and to operate in conjunction with the World Jewish Congress, was announced by Dr. Stephen S. Wise before the Governing Council of the American Jewish Congress. Outstanding historians, legal authorities and statesmen, Jewish and non-Jewish, will be members of the Institute.

The Jewish community of Athol, Massachusetts, has placed refugee aid ahead of an edifice for worship. For the second year the community has postponed erection of a synagogue building in order to conserve its resources for refugee activities.

The French Government has offered a haven in a district near Algiers for 30,000 women and child refugees from Poland. Preference will be given to the relatives of men serving in the Polish army in France.

An English court has held that a statement that certain non-Jewish directors were "nothing but a bunch of Jews" was capable of bearing a defamatory meaning. Damages were imposed against the persons uttering such statement.

The Jewish Scientific Institute of London (Yivo) is taking the case-histories of Jewish refugees who have arrived in England since 1933. The Yivo is seeking data with respect to the personal experiences of the refugees, the destruction they witnessed, the losses they sustained, and all other pertinent material still fresh in their memories. The data is intended not only to furnish historical material but also to enable the Jews to make a complete and systematic preparation of their peace demands.

A strong plea that all Jews should support the United Jewish Appeal for Refugees and Overseas Needs has been made by Bishop Sheil of Chicago. This noted Catholic Bishop declared that the Appeal "represents a far-reaching, systematic plan of rehabilitation, relief and resettlement which will mean new life and new homes for many thousands of the distressed areas of Europe."

Deploing the growth of an anti-Semitic spirit in this country, Mrs. Carrie Chapman Catt, noted feminist leader, told the Women's Division of the American Jewish Congress: "If a Jew is denied a job then the whole Jewish people should rise and yell about it. If the Jews notice race prejudice in the schools, it is not for you to yell; it is up to the Gentiles to rise up and yell."

During the past six months the Jewish Agency for Palestine spent £600,000 in an effort to consolidate the economic position of the Jews in Palestine. The expenditures were for colonization, including the establishment of seven new settlements; youth immigration and the assistance of immigrants; unemployment benefits, and the extension of credit to industry.

Representatives of 210 Zionist and non-Zionist youth organizations having a membership of over 50,000 adopted a Zionist "Credo" at a recent conference sponsored by the Youth Department of the Jewish National Fund. The conference condemn-

ed the British edict restricting Palestine land sales to Jews and resolved to undertake an extensive program supporting the plans of the Jewish National Fund for the purchase of new land.

Confidence that Palestine will eventually be the secure homeland of the Jewish people was expressed by General Jan Christian Smuts, Prime Minister of South Africa. In urging that support be given to the current Keren Hayesod campaign in South Africa, General Smuts declared that "Nothing that has happened either now or

PREPAREDNESS IN DENMARK

When the German army invaded Denmark the Gestapo agents had complete lists of the Danish Jews and their property. One of the first acts of the Nazis was the arresting of prominent Jews.

during previous apparent setbacks that have confronted Zionism has made me falter for one moment in my belief that it will ultimately triumph."

The cornerstone of the third Beth Cholutoth (Home for Refugee and Pioneer Girls) in Palestine has been laid. The Home, which is sponsored by the Women's League for Palestine, an American organization, will be similar to those already operated in Haifa and Tel Aviv, where 15,000 refugees and pioneer girls have been given shelter and vocational and educational guidance. The Home will cost \$100,000 of which \$25,000 has already been sent by the League. In applauding the beginning of the construction of the Home, the Rev. Dr. John Haynes Holmes said: "This is the perfect answer to Britain's treason. Nothing can defeat the work of the Jews in Palestine, because the Jews themselves are undefeatable."

Following a six-months' intensive study of conditions in Palestine, two Avukah Palestine fellows have reported that the most striking development since the outbreak of war in that land has been the complete change in the nature of the Arab-Jewish relations. Exhausted by the years of terror and bankrupt from economic disorganization and the extortions of terrorist bands, the Arabs have displayed an eagerness to establish friendly relations with the Jews. Another

noteworthy development has been the growth of united action among the Jews. This progress, however, has been impeded recently by a small group of Revisionists who have been seeking to curry government favor.

The American Jewish Committee has opened at its offices in this city a library of Jewish information. The library will be open to all persons who are interested in getting correct information about the Jews.

The Jews of Argentine have undertaken to raise \$1,250,000 this year for relief work in Europe and the upbuilding of Palestine. About 300,000 Jews, most of them in a comfortable middle-class position, live in that country. From 80 to 85 per cent of them have come from Eastern Europe. Zionism is strong there and reform Judaism plays no role. Nearly the entire Jewish population is represented by a central organization called the "Dajja." Since the beginning of the war anti-Semitism has practically disappeared, the government having stopped Nazi anti-Jewish activities.

The Nazi Protectorate of the former Czech provinces of Bohemia and Moravia has demanded that the Jewish community of Prague make a special contribution of half a million kronen before May 1st. This levy is required in payment for alleged damage done to German economic interests in Czechoslovakia during the 20 years of its existence. That country is said by the Nazi to have been under "Jewish domination" during that period.

Since the outbreak of the war only five Jewish children are reported to have been born in all Germany. The Jewish death rate, however, has risen considerably. During the past six months 1,844 Jews are said to have suffered natural deaths in Berlin alone.

Senator King of Utah has called on Great Britain to facilitate the rebuilding of the Jewish national home in Palestine if it wants to "restore justice in Europe." At an emergency conference of the United Palestine Appeal he said that it was "our duty" to impress upon England the importance of "extending rather than curtailing" the development of such a home.

B.J.C. TEAM EARNS GREATER HONORS

By BEN GOLDBERG

THE season of 1939-40 will go down in the history of the Brooklyn Jewish Center basketball team as the most successful campaign it has enjoyed. Although past years have seen Center cage representatives enjoy more than uncommon success, last season saw the team reach new heights.

Brooklyn Jewish Center's record of 36 victories in 43 games stamps it as the outstanding club team in New York and vicinity. No other institution approached this brilliant record, made all the more remarkable when it is considered that the team was compelled to play two or three times a week against the strongest competition and under adverse conditions.

As B.J.C. proudly points to a number of well-deserved accomplishments recorded the past season, two of them stand out particularly.

First and foremost, the quintet carried off premier honors in the first annual Eastern Jewish Center League sponsored by the Jewish Welfare Board; second, the team earned runner-up honors in the Metropolitan A. A. U. championship tournament.

Competing in Section II of the Jewish Welfare play the team notched up a record of 12 victories and one setback to earn the divisional honors after defeating Newark Y. M. H. A. in the playoff. Newark, incidentally, was the team which handed the Center its lone setback.

Then in the championship game,

the Center hoopsters performed brilliantly to stave off Eighth Avenue Temple's attack and come out on top. By virtue of this triumph, the Center will be rewarded with a handsome trophy, emblematic of the titular laurels, and the members, of the team are to receive handsome wrist watches.

In the Metropolitan A.A.U. play, the team surpassed last year's stellar accomplishment of garnering the Kings-Queens County Championship by marching through stiff opposition to forge into the final round. Opposed to Ohrbach A. A. for the championship Brooklyn Jewish Center lost a tough game, mainly because three of the star players were unable to perform capably due to leg injuries. The A.A.U. has presented silver medals to the players for this achievement.

The other feats also enhanced the team's accomplishments. In five games with Union Temple its neighborhood rival, B. J. C. won all five, one by a margin of 23 points and a second by 10 points. The final victory was notched up in the quarter-final round of the A.A.U. tournament.

The other feat was in beating Ohrbach A. A. the subsequent A. A. U. champion, three times in five games. It was indeed ironical that one of the Ohrbach victories should have come in the final round of the A.A.U. tournament.

It is worth noting that although losing seven games, Coach Sammy Schoenfeld's charges defeated every team which won over them. Furthermore, four of the seven losses were sustained in overtime periods.

Although all of the Center players performed in fine style throughout a long and arduous season, made tougher by additional games in the A. A. U. competition, two players in particular were outstanding. They were Irwin Witty and Isidore Katz. The remaining players who showed up well under the strain of grueling competition were Jack Kleiner, Dave Gotkin, Max Tischler, Sam Smith, Leo Merson, Harry Kovner, George Roberts, Sid Peck and Bill Taback.

Our junior team is not to be denied its right. Playing beautiful basketball all season long, our juniors came away with a record of 16 wins as against 7 losses. At each one of our home games the boys led by Capt. Norman Ruchman, played the brand of ball that drew praise and spectators. Often as a result of these preliminary games, our fans filled the gym long in advance of the time for start of the varsity attraction. Coach Irv. Horowitz did a good job with his squad of Ruchman, Lipp, Rose, Goldman, Liebler, Finkel, Radutsky and Husid. Keep up the good work boys — the varsity may need help before long.



Kneeling, Left to Right—Max Tischler, Dave Gotkin, Isidor Katz, Samuel Smith. Standing—Left to Right—Sam Schoenfeld, coach; Jack Kleiner, Irwing Witty, Harry Kovner, Sid Peck, Geo. Roberts, Bill Toback and Leo Merson.



Kneeling, Left to Right—Melvin Lippe, Ed. Rose, Ted Goldman, Jay Liebler. Standing, Left to Right—Capt. Norman Ruchman, Abe Finkel, Coach Irv. Horowitz, Milt Radutsky, and George Husid.

BROOKLYN JEWISH CENTER ACTIVITIES

ADULT INSTITUTE CLOSES SUCCESSFUL SEASON

The seventh season of our Institute of Jewish Studies for Adults came to an official close last Thursday evening. More than one hundred men and women attended the various classes conducted by our Institute this year. The innovation started this season of having two special classes for women conducted in the morning proved most successful and they will be resumed in the coming Fall. Rabbi Levinthal, the director of the Institute, is already planning various improvements in all of the departments for the coming season and it is hoped that a yet larger enrollment will mark the coming year's sessions.

DIALECTIC DISCOURSE BY MR. DONER

Mr. Jacob S. Doner, a member of our Governing Board and our Religious Service Committee, will deliver an interesting talk in the prayer room on Saturday afternoon, April 20th (Shabbos Hagadol) at 4 o'clock. The discourse will deal with the various rituals in connection with preparations for Passover.

SISTERHOOD BOARD OF DIRECTORS MEETING THIS THURSDAY

Due to the Passover Holiday the Sisterhood Board meeting will be held this Thursday afternoon, April 25th, at 1:30 p.m. instead of the usual fourth Monday in the month. All members of the Board of Directors are requested to please attend.

CHILDREN'S CONGREGATION TO CONDUCT SERVICES IN MAIN SYNAGOGUE THIS SABBATH MORNING

The entire services this Sabbath morning in the Main Synagogue will be conducted by the Children's Congregation. The following children will officiate: Benjamin Zirn, Bertram Brown and Robert Goldberg will say the *Shachris*. Donald Gribetz, Martin Lukashok, and Sidney Wiener will read the portion of the Torah. Joseph Newman will recite the *maftir*. Arthur Feinberg will deliver the sermon, and Leroy Lowenfeld will officiate at the *musaf* services.

MOTION PICTURES OF PALESTINE

Members of the Center and their friends are invited to witness the showing of motion pictures of Palestine, on Tuesday evening, April 25th at 8:30 o'clock.

Two latest Palestinian talking pictures will be shown, namely: "Sanctuary" and "Dagania," a technicolor film, with narrations by Maurice Samuel.

The evening is arranged by the Eastern Parkway Zionist District.

PASSOVER GYM AND BATHS SCHEDULE

The Gym and Baths Department will be open for women on Monday, April 22nd from 10 a.m. to 1 p.m. and for men from 1 p.m. to 5 p.m. It will be closed on Tuesday and Wednesday, April 23rd and 24th, and will reopen on Thursday as per usual schedule.

This department will also be closed for the concluding days of Passover, Monday and Tuesday, April 29th and 30th and will reopen on Wednesday morning at 10 a.m.

SUNDAY SCHOOL NOTES

The Sunday School and Hebrew School witnessed the technicolor film "Tel Aviv" on April 7th.

Each student received special Passover material containing the four questions and information about the holiday. The younger classes worked on Passover cut-outs.

ACKNOWLEDGMENT OF GIFTS

The Center gratefully acknowledges receipt of gifts from the following:

Taleisim

Louis Halperin, in honor of his son's wedding.

Louis Parnes, in honor of the Bar Mitzvah of his grandson.

Hamoshim

Mrs. and Mrs. Joseph I. Aaron.

Library Books

Abe Halperin

HEBREW SCHOOL CLOSED FOR THE HOLIDAYS

The Hebrew School will close its sessions on Sunday, April 21st. There will be a vacation for the Passover holiday and classes will resume on Wednesday, May 1st.

PASSOVER SERVICES

The Passover services will be held in our Center synagogue on Monday and Tuesday evenings, April 22nd and 23rd at 6:30 and Tuesday and Wednesday, April 23rd and 24th, at 8:30 o'clock. Rabbi Levinthal will preach on both days on the significance of the festival and Rev. Kantor will officiate at the services.

Services for the first born son will be held on Monday, April 22nd at 7:30 a.m. and 8:30 a.m.

SABBATH SERVICES

Kindling of candles at 6:23 o'clock.

Friday evening services at 6:18.

Sabbath services, (Shabbat Hagadol) Parsha "Ahare," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the portion of the Torah.

Mincha services at 6:00 P.M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 6:00 P.M.

NEW ADDITIONS TO THE LIBRARY

The following books have recently been added to our library collection and are available for circulation:

Scott, Sir Walter—"Set of Waverly Novels."

Ginzberg, Louis—"Legends of the Jews VI and VII."

Mielziner, M.—"Introduction to the Talmud."

Bialik, H. N.—"Knight of Onions and Knight of Garlic."

Madariaga, Salvador de—"Christopher Columbus."

Abrahams, Israel—"Ethical Wills"—2 parts.

Steinberg, Milton—"As a Driven Leaf."

Margolis, Max—"Hebrew Scriptures in the Making."

CONGRATULATIONS

Our heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Sol. Sussman of 985 Park Place on the marriage of their son Irving Sussman to Miss Yvette Levy on April 14th.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Berger, Melvin

Student Unmarried

Res. 629 81st St.

Proposed by Morris D. Wender
Breier, Aaron

Sportswear Unmarried

Res. 135 Ocean Ave.

Bus. 1107 Broadway

Proposed by Morris Hirsch
and David Rubenstein

**Application for re-instatement in the
Brooklyn Jewish Center:**

Gasner, Mrs. Mary

Res. 925 Prospect Place

Proposed by Mrs. H. Salit

RABBI LEVINTHAL'S PUBLIC ACTIVITIES

Rabbi Levinthal was one of the speakers at the Institute on Marriage and the Family meeting held at the Temple Anshe Chesed on Tuesday evening, March 26th. He spoke on "The Jewish Concept of Marriage."

On Monday, April 8th, he was the principal speaker at the special luncheon of the Women's League for Palestine held at the Astor, which marked the laying of the cornerstone of the new *Beth Hachalutzoth* of Palestine.

The Rabbi delivered the closing address at the Borough-wide conference of the newly organized Brooklyn Jewish Community Council which was held on Sunday, April 14th, at the Center.

On Tuesday evening, April 18th, he was one of the speakers at the dinner which opened the Brooklyn campaign of the United Jewish Appeal at the Towers Hotel.

SISTERHOOD CHORAL GROUP TO MEET ON MAY 1st

Due to the intervening Passover holidays, the next meeting of the Sisterhood Choral group will be held on Wednesday, May 1st, at 12:45 p.m. instead of the usual Tuesday.

CENTER BULLETIN NOT TO BE PUBLISHED NEXT WEEK

Because of the Passover holidays the *Center Bulletin* will not be published on Friday, April 26th. The next issue will appear on Friday, May 3rd.

UNITED JEWISH APPEAL DINNER MAY 9th

The committee in charge of the Brooklyn Jewish Center campaign for the the United Jewish Appeal will hold its annual dinner at the Center on Thursday evening, May 9th. Isidor Fine is chairman of the Center Committee; Judge Emanuel Greenberg is chairman of the entire Eastern Parkway District and co-chairman for Brooklyn. The United Jewish campaign includes the Joint Distribution Committee, the United Palestine Appeal, the National Refugee Service, and The Ort. Subscriptions for the dinner may be made at the Center office at \$2.50 per person.

CLUB NOTES

The clubs are planning various activities for a Club Bazaar to be held in May. Plans for appropriate booths and games are being submitted by the Shomrim and Center Girls. The Maccabees are planning a Palestine booth and the Vivalets are arranging an Arts and Crafts booth.

The Candle-Lite Girls held a successful Purim Masquerade marked by a variety of interesting costumes.

The Photography Club expects to announce soon the winners of its photography contest for the best prints submitted by members of the group.

On April 6th, in the Jewish Center gymnasium, the Eagles Athletic Club defeated the Jewish Center Shomrim basketball team to the tune of 11-10. Leading the Jewish Center team was Roger Doroshaw, Daniel Pressner, Larry Goldstein, Sheldon Liebler, and Everett Alpert. The Shomrim went down to defeat fighting valiantly.

SCHEDULE OF JUNIOR CLUB MEETINGS

The following junior clubs meet Saturday evenings at 7:30 o'clock.

Senior Girls.

Center Girls.

Shomrim (boys).

Maccabees.

Vivalets (girls).

On Sunday afternoons at 2:30 o'clock the following clubs convene:

Photography—Open to all club members.

Candle Lites (girls).

The Inta-League—(boys and girls) meets Wednesdays at 7:30.

CONCLUDING SERVICES FOR PASSOVER

Services for the concluding days of the holiday will be held on Sunday evening and Monday evening, April 28th and 29th at 6:00 o'clock and on Monday and Tuesday mornings at 8:30 o'clock. Rabbi Levinthal will preach on both days.

On Tuesday morning, April 29th, the Yizkor or memorial services for the dead will be recited at 10:15 o'clock.

PASSOVER VOCABULARY

(Continued from page 10)

is naturally curious to know the why and wherefore of this elaborate meal.

MOROR is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

HAROSSES is made of a mixture of apples, nuts and wine. Originally it was used as a medicinal protection against sharpness of the bitter herbs. Because of its color it is taken as a reminder of the bricks and mortar with which the Israelites had to do the work imposed on them by their taskmasters in Egypt.

THE SHANK BONE is emblematic of the pascal lamb. To this day, the Samaritans at Nablus still sacrifice a pascal lamb on Pesach amidst quaint ceremonies.

THE EGG represents the Passover festive offering.

AFIKOMEN is a Greek word meaning "dessert." In Temple days the meal would end with the meat of the pascal lamb. In our days we make the matzoh the official dessert of the Seder meal. To keep the children alert during the Seder, the Afikomen is hidden. The children possess themselves of it and redeem it by some gift.

OPENING OF THE DOOR. Some believe this refers to the expectation of the visit of Elijah in every Jewish home, to herald good tidings for Israel. Others explain it as an expression of the justified indignation of the Jew against those who spread the malicious lies that human blood is used in the Seder ceremonies.

STANDING COMMITTEES

Cemetery Committee — Nathan T. Schwartz, Chairman.

Hyman Aaron, William Ball, Isidor Fine, Moses Ginsberg, Pincus Glickman, Harry Gold, B. J. Kline, Samuel Rottenberg.

Civic Committee—J. L. Holtzmann, Chairman; Ira L. Rosenson, Vice-Chairman.

Saul S. Abelov, Murray T. Feiden, Joseph Heller, Ben Hyde, Sidney S. Leonard, Mrs. Harry Levy.

Chevre Kadisha Committee — Louis Albert, Chairman; Henry Davis, Vice-Chairman.

Abraham Ginsburg, Michael Ginzburg, Samuel Meltzer, David Stark, B. Waxman.

Forum and Education Committee — Max Herzfeld, Chairman; Isaac Siegmeister, Vice-Chairman.

Samuel P. Abelov, Milton J. Goell, Harry Blickstein, Ira I. Gluckstein, S. H. Goldberg, Judge Emanuel Greenberg, ex-officio; Jacob L. Holtzmann, Louis N. Jaffe, Arthur Joseph, Lester Lyons, Ira L. Rosenson, Mrs. N. D. Shapiro, Hon. Wm. I. Siegel, Isaac D. Sorgen, Mrs. A. A. Weinstein.

Grievance Committee — Albert A. Weinstein, Chairman.

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URIEL DA COSTA

(Continued from page 6)

himself to the long and involved ritual—no easy matter for a man already in the thirties. But he was a docile pupil and found no difficulty in mastering it.

Sometimes, however, he was irked. For he soon discovered that Judaism was a much more complicated and exacting religion than the religion he had abandoned. What was mass and the paternosters, the feasts and fasts of the Catholic Church as compared with the bewildering religious details required of a Jew? Never, for instance, could he eat or drink, or perform any of the normal functions of a human being without finding himself confronted with an outraged religious injunction menacingly staring in his face. His coming and going, his sitting and standing, the very closest intimacies of life, he found ruled and governed by laws and regulations not the slightest trace of which he could find in the Bible. A disturbing doubt began to steal itself into his mind. He craved for information, but in the narrow circle in which he lived there was no one to give it to him, for the erstwhile Marranos observed the rituals of their religion without question.

It did not take very long before his secret doubt developed into open rebellion. It was for freedom that he had risked his life and braved the dangers of the Inquisition—was he now to be shackled by the tyranny of the synagogue? He no longer frequented divine services, was careless in the observance of the dietary laws, and was guilty of many other similar religious lapses.

When the report of Uriel's religious misconduct was noised about, the Jews were stunned by it. It was the first flagrant break in the religious solidarity of the Marrano colony, and they felt the hurt deeply. Uriel was regarded as a heretic, a blasphemer, a defiler of the Holy Law. Pious men avoided him, children insulted him on the street, even the beggars refused his alms, as though the money was tainted and not to be touched.

In his loneliness, separated from his people, Uriel da Costa occupied his time by examining some of the beliefs current among the Jews in the light of their biblical authority. His mind fell on the doctrines of the immortality of the soul, and reward and punishment after death. He was so struck by the

glaring contrast between the universality of these beliefs and their almost complete absence in the Bible, that he not only communicated his findings to the few friends he still met, but resolved to publish a book on the subject.

Da Costa was playing with fire. The Jews might have been willing to overlook his heresy, but how could they forgive an attack that was levelled against the Church no less than against the synagogue? The freest state in Europe was not yet free enough to countenance an assault upon one of the most cherished teachings of Christianity, made by one of the very people they had admitted into their midst and treated so generously. It was time for the Jews to bestir themselves if they were not willing to compromise their standing and position in the community.

And they lost no time in doing it. They not only called on Samuel da Silva, an Amsterdam physician and scholar, to refute da Costa's pernicious teachings, but denounced him to the local authorities. Uriel da Costa was arrested, kept several days in prison, and his work was condemned to the flames.

Uriel felt the hurt intensely. Of a quick-tempered nature, an enthusiast whose impetuosity overpowered his better judgment, he now rushed headlong from one indiscretion to another. A long series of squabbles and irritations, of petty quarrels and persecutions followed on both sides, during which time Uriel da Costa found himself living alone in a hostile community, separated from his race, even his family, with the finger of destiny pointing to no other fate but tragedy.

Everything had been cut off from him; like a prisoner condemned to solitary confinement he saw nothing of the world but four walls of his cell. The silence of his house almost crazed him. He could not endure his isolation, to be shunned by all as one smitten with a plague. He was not a strong-minded man, a thinker of the first order who could live happily in his world of ideas as in boundless space, unconcerned about the world about him, as Spinoza was to do not many years later. He could not do without the world; he longed for human contact and the company of his fellow-men.

At last, he could stand his solitude

no longer; he resolved to make his peace with the synagogue so that the ban might be removed and he could be counted among the living again. He yielded to the urgency of necessity rather than to the promptings of his heart. His family had renounced him, and his wife had been dead for some time. To put an end to his loneliness, he wanted to remarry, and this was impossible so long as he was in excommunication. He was willing to pay tribute to Judaism with his lips when his heart had long fallen away from it, or, to quote his own words, he resolved "to be an ape among apes." Nevertheless, da Costa was a man of feeling, sentiment and emotion, the product of a religious childhood and a Jesuit training. Religion was deeply rooted in his soul, although he could not find his spiritual climate in either Judaism or Christianity. He, therefore, evolved a religion of his own, a kind of deistic faith, based on natural law without creeds and ceremonies, without rituals and observances—an abstract religion without supernatural or theological implications.

It was not to be expected that Uriel da Costa would keep his secret. Silence had never come easy to him, especially when the subject was religion. When, therefore, he was approached by two Christians who had intended to embrace Judaism, and asked his opinion, he gave them such a gloomy picture of the Jewish religion, warning them against the heavy yoke they would be laying on their necks, that, frightened and discouraged, they gave up their intention. To add to his dismay, he was betrayed by one of his nephews, who reported his uncle's unreligious conduct.

Again was he excommunicated, this time with even greater severity than before, and again was he condemned to a life of loneliness. Had he lived on another planet with no one around him, he could not have been so utterly alone. At an age—he was forty-nine—when men feel the need of the warmth and congeniality of friendship, he was immured in this prison-house with no heart or face to cheer him. Inevitably, too, when the shadows of his past life invaded his thoughts, he must have found much for which to blame himself, notwithstanding the self-righteous pose of his autobiography.

Uriel da Costa was by this time a broken and disheartened man; his power of resistance was blunted and he had no strength to fight. What years were still left him, he longed to spend in peace. It was, therefore, from a sense of expediency rather than honor that, for the third time, he was prevailed upon to sign a document of recantation.

The terms of his penance that had been agreed upon were mild, with nothing in them to hurt his proud and sensitive nature. Instead, the penance turned out to be as spectacular a performance as was ever conceived by the gloomy genius of the Inquisition. None of the sadistic practices of the so-called Holy Office were left out. Da Costa's description of what happened in the little synagogue in Amsterdam is so gory that the proceedings could not but fill him with disgust and loathing, and there is no reason to doubt its authenticity.

Uriel da Costa was already a man of middle age and, because of his many trials and tribulations, an old man. Yet this had not deterred his tormentors from parading him before a jeering and mocking congregation, dressed in a penitent's robe and holding a lighted candle in his hand. He was made to stand up and recite in a loud voice a confession of sins which he had signed hardly knowing its contents.

Nor was this his worst ordeal; for, when the reading was ended, he was led to a corner of the synagogue, made to strip to the waist, and administered the thirty-nine biblical lashes. Quivering with pain and humiliation, and possibly with bleeding wounds, he was made to stretch himself across the threshold of the synagogue and suffer the people to step over his prostrate body as they walked out, some kicking him with spiteful, pious loathing, while others stepped over him jauntily.

It was a mortifying experience to tax the endurance of any man, especially one as sensitive as Uriel da Costa. Blinded by rage, faint, and with torn garments, he groped his way back to the stillness and seclusion of his home, vowing revenge for the humiliation he had suffered. "I want the power of revenge," he muttered to himself as he paced the corridor of his lonely house. And the revenge he planned and executed was too terrible even for so crazed and tormented a mind as his. It was his "An Example of a Human Life," portend-

ing to be his autobiography, but in reality, more of a challenge than a true history of his life, more of a furious blast against his tormentors than an impartial statement of his case, every word dripped in gall, every sentence reeking with hate and venom.

It was the end of a tangled life, a life of much sorrow and great suffering. Some of his agonies he might have been spared had he been more cautious, less impetuous, given more to reality than to dreams. Never had he been at home anywhere, never had he belonged—neither in Portugal nor in Holland, neither in Judaism nor in Christianity. Like a driven leaf he was constantly tossed hither and thither, between belief and unbelief, between enthusiastic faith and fanatical skepticism. As a soul possessed, he hovered between two worlds—between the world of Christianity to which he did not belong, and the world of Judaism which he failed to make his own. He loved Judaism but criticized and opposed it; he loved the Jews, and, in the end, hated them. He had never experienced the joy and ecstasy of his homecoming. He always remained a stranger, an outsider, a man who did not belong, a Portuguese hidalgo who emies. Death alone could wipe out the put an end to his futile life.

But now it was all over. He had nothing more left to live for. He had bidden his farewell to a life that brought him nothing but pain and misery. Never again would he be humiliated, never again look into the jeering and mocking faces of his enemies. Death alone could wipe out the reproach of his cowardly conduct and put an end to his futile life.

Suicide may be cowardice, but sometimes it is cowardice that keeps one from it. He took out his pistol, cleaned it, loaded it well, and, with a steady hand, made an end to his strange and tangled life.

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"JEWISH CONCEPTS OF MARRIAGE AND THE FAMILY"

Dr. Eric Matsner
Gynecologist, Obstetrician, Lecturer

"THE BIOLOGICAL PROBLEMS IN MARRIAGE"

Mon., May 13th—

Dr. Sidney E. Goldstein
Associate Rabbi, Free Synagogue
of New York

"ECONOMIC PROBLEMS IN MARRIAGE AND FAMILY LIFE"

David S. Konheim, Esq.
Lawyer and Lecturer on Domestic
Relations Law

"THE LEGAL PROBLEMS OF MARRIAGE AND FAMILY ORGANIZATION"

Mon., May 20th—

Rabbi William F. Rosenblum
of Temple Israel, New York

"INTERMARRIAGE — COMPLEX AND CONFLICTS"

Prof. Bertha Gold
Dept. of Physiology and Hygiene
Hunter College

"THE ROLE OF THE FATHER IN THE MODERN FAMILY"

Mon., May 27th—

Rabbi Sidney S. Tedesche
of Union Temple

"THE RELATION OF PARENTS AND CHILDREN IN JEWISH FAMILY LIFE"

Dr. Israel Weinstein
Assistant Director of Public Health
Education of the Dept. of Health

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MAY

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Rabinowitz, who is at the library on
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and Thursdays from 3:30 P.M. to
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BROOKLYN JEWISH CENTER REVIEW

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No. 36

AMERICAN JEWRY HOLDS THE DESTINY OF THE JEWISH PEOPLE

SCIENTISTS say that scientific knowledge is based upon the aphorism, "See in order to foresee."

What do we see today?

(1) A crisis in Democracy.

By trial and error, man evolved a new scheme of government and life—Democracy. It came as the crown and flower of human civilization, just as man came the last in an ascending series of earthly creatures. It is superior to every other form of government as man is superior to animal.

Mankind greeted the democratic program with a general joy, a universal gladness as soil, clime and sky respond with beauty and exuberance to springtime.

Why? Because this program rescued nations from feudal tyranny, emancipated the individual man from oppression, removed the restrictions on liberty, gave him political equality and called for social, economic, and political justice to him. Modern democracy elevated the whole human family and made it conscious of a destiny of progress in freedom and in the humanities.

Lecky, the British historian and philosopher, said of democracy: "This form of government will dominate in all civilized countries." James Bryce, twenty years ago, acclaimed popular power as "welcomed, extolled, worshipped."

The freaks of time and fortune however are playing strange tricks in our generation. Suddenly a flood of anti-democratic reaction is over-running the world. That which only yesterday was universally adored and revered is now being condemned and flouted.

Heads of governments openly despise the ideals of democracy and class them as tragic legends of by-gone days. Many lands have abolished al-

together democratic institutions. Everywhere men are recreant to the traditions and ideals of democracy. Everywhere democracy is on the defensive.

(2) We see a crisis in Jewry.

The attack on democracy has unsettled the whole order of civilized life. It has unloosed man's worst passions and organized cruelties. Brutality, injustice and oppression is the order of the day. The whole human race is in a pitiable condition. Civilization is exhibiting frightful symptoms of sounding a retreat to ages of calamity and darkness.

For the Jews particularly the assault on democracy has had a special, direct and most acute significance. It is our historic fate to be among the first beneficiaries of civil and religious liberty and the first victims of intolerance. Our existence rests on liberty and justice, on tolerance toward minorities, on respect for the weak.

A prominent British journalist who visited America three years ago said to American Israel: "You may take it from me as a simple statement of fact, that European Jewry has disappeared. Jewry as a community, as a body that means anything in a communal sense, has completely vanished. For God's sake, take over the control of Jewry. Take over the leadership of Jewry and save what there is to be saved of our Jewish people."

This spectacle, held out to us three years ago, is even more real now. Wherever our gaze turns we painfully witness the same tragic conditions—a dreary uniformity of sorrow and disaster. In unrelentless, continuous succession calamity follows calamity. In Russia spiritual and cultural Judaism is in utter stagnation, terrible decay. The Jews of Germany seem like a desolate valley of dry bones with no sign of life. Jewry in Hun-

gary is a lifeless imitation of what it once was. Austrian and Czecho-Slovakian Jewry is a pitiful mass—just so much prey and plunder to barbaric rapacity. Polish Jewry, in want and despair, is no longer defending her position.

The assault upon civilization has exposed world Jewry to catastrophes unparalleled in 2000 years of history. The tragic victim of a world situation, all Jewry is compassed about on all sides by myriads of enemies. One half of our people is literally threatened with death and disaster. Every plank, every mooring, every anchor which may help them to the shore of life is snatched away from them. The other half of Jewry lives woe-stricken and in anxiety, confronted by gigantic and complicated problems.

(3) But out of the dark night there shines forth like a morning star the luminous figure of American Jewry. Even as in the days of old, when the sun of Jewry set in the East it began to rise in the West. We are the largest, the most favorably situated Jewish community on earth. We constitute a quarter of the entire Jewish population on the surface of the globe. In this hour of distress we are the hope and the refuge of all Jews elsewhere. We may consider ourselves the "remnant of Israel" to which our foreign kinsmen must look for light and leading. We are the "excellency of their strength, the desire of their eyes, the yearning of their soul."

We have at our disposal the materials necessary for leadership and success. We have the men and the means—the human and material resources—indispensable to help mend the broken life of Jewry.

Yea, more. We have the freedom. Freedom not the result of emancipation, freedom not the faint and sickly hot-house plant, but freedom that is the natural and thriving product of American civilization. Further, we have the sympathetic understanding and respect of all America. America

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looks with shuddering horror on the bigotry and the fanaticism to which the Jew is subject. She looks with disdain and contempt upon those who insult the dignity of man. America is still in passionate quest of those things which sweeten the life of humanity with justice and equality.

We have a righteous case and faithful allies. America is realizing that the wounds which dictatorships inflict on the Jews are also being inflicted on freedom. It is realizing that the persecution of the Jew is a conspiracy against the rights and progress of the human race, against man's moral nature.

(4) I think it is fair to say that we can foresee that in a large sense the destiny of the Jewish people has been placed in the hands of American Jewry. The greatest need, therefore, of all of us is Jewish solidarity. No one individual alone can deal with what confronts us. Only together can they be solved. Let us have a united front in defense and furtherance of Jewish rights. Let the combined strength of American Jewry express their faith in justice and in the ideals of democracy. To meet the demands of the hour, the whole American Jewish community must assert itself. Every individual Jew must participate in the fulfillment of this duty. Our power will be rendered ineffective by separation and disunity. Let us all use our power and our talents in behalf of our causes discreetly and prudently.

In his affliction Job said, "I know that my redeemer liveth." The Hebrew word for redeemer is "Goel," which means kinsman. Job was certain of two things: of the existence of his redeemer and that his redeemer was his kinsman, his brother. We, too, must understand that the achievement of Jewish redemption is to be effected by the "Goel," by ourselves. "When thou wilt not hide thyself from thine own flesh then shall thy light break forth as a dawn and thy cure will spring forth speedily."

—LOUIS J. GRIBETZ

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PROFESSOR LOUIS FINKELSTEIN HEADS THEOLOGICAL SEMINARY



Professor Louis Finkelstein

WE, of this part of Brooklyn, have a special pride in the announcement that was recently made by the Directors of the Jewish Theological Seminary of America that Professor Louis Finkelstein had been chosen to succeed the late Dr. Cyrus Adler as the President of the Seminary. Professor Finkelstein was raised and reared in the Brownsville section of our Borough, the son of the venerable Rabbi Simon Finkelstein, an old friend of the Brooklyn Jewish Center. Many of our members know him from boyhood days. They have watched with special interest and pride the rapid strides he has made in Jewish scholarship and in Jewish life. And now, this greatest of all honors comes to

crown a life rich in achievement. He succeeds a line of great leaders who have left an indelible impress on American Jewish life—the saintly Sabato Morais, the unforgettable Solomon Schechter, the distinguished Cyrus Adler.

Professor Finkelstein comes to his new post as quite a young man. But he comes particularly well fitted for the task. In his student days he became the protegee of Professor Louis Ginzberg, the greatest Rabbinic scholar of our age, who guided and directed him in his scholarly pursuits. He enjoyed, too, not only the instruction but the intimate guidance of such great scholars as Professor Alexander Marx and the sainted Professors Israel Davidson and Israel Friedlander. For the past few years, as Provost of the Seminary, he had the benefit of the closest association with Dr. Adler, and undoubtedly learned from him much of the art of leadership. With such a background and with the continued help and support of the brilliant Seminary professors, we are confident that he will lead the Seminary to ever greater heights of glory and service.

He assumes his new duties accompanied by the blessings of all his friends and admirers, and with the assurance of the whole-hearted aid and cooperation of the rank and file of American Jewry, who appreciate the important role that the Seminary plays in the development of Jewish life in this land.

—I. H. L.

MORDECAI NOAH'S CITY OF REFUGE

ONE of the most bizarre plans for the salvation of Jewry was that conceived by Mordecai Manuel Noah, statesman, author, consul, merchant, journalist, orator and dramatist.

On September 15th, 1825, Buffalo was the scene of a colorful parade, led by the self-appointed "Governor and Judge of Israel." He had carefully staged a grandiose setting for the laying of a cornerstone of a city of refuge for the Jews. This city was to be located on Grand Island, lying in the Niagara River in the State of New York. Although the island was

only eight miles long and six miles wide, Noah conceived it as a haven to which persecuted Jews would flock from all corners of the earth, upon his proclamation.

Through the offices of Reverend Addison Searle, the cornerstone ceremonies took place at St. Paul's Episcopal Church.

Noah issued a lengthy proclamation in which he designated some of the leading European Rabbis as commissioners. They, however, declined the appointments and ridiculed the entire project, which very shortly, came to naught.

—From "Institutional"

THE SCANDINAVIAN CONDEMNED

By HENRY B. KRANZ

A GAIN the hour of doom has struck for many thousands of Jews. The Jews of two countries hitherto democratic and friendly to Jews, Norway and Denmark, have fallen under the domination of barbarians and they must await oppression, persecution, exile. For many of them the Nazi regime simply means death. And yet these Jews, in care-free ignorance of their great peril, had felt themselves safest of all.

That is the reason their fate is perhaps even more tragic than that of the Jews in Germany, Austria and Poland, where there has always been anti-Semitism. Yes, even more tragic than that of the Czech Jews, who were bound to feel their fate closely bound up with that of their co-religionists in neighboring countries. But the Jews in the Scandinavian countries felt that they were living on a peninsula paradise of security.

This holds equally true for the many thousands of refugees in Norway and Denmark who must now travel on for the second, third, or fourth time—if they can still escape. According to the latest statistics there were almost sixteen hundred refugees in Denmark (many of them non-Jews). Norway has about twenty-two thousand (among them many "Aryan" Chechs).

The latest reports from these countries state that in Denmark and Norway the Jewish refugees from Germany, Austria, Poland, and Czechoslovakia are already being arrested and taken to concentration camps.

The fate of the Danish and Norwegian Jews is still doubtful. At present we only know that Jewish businesses are being closed throughout these countries, Jewish employees dismissed from every trade, and all Jews exposed to death by starvation except for whatever savings they may have.

The Danish Jews — about seven thousand, according to the last count, can look back upon a proud history. The first Jewish settlement in Denmark was founded by Sephardic Jews from Holland and Hamburg in the middle of the seventeenth century. But soon the Sephardim yielded in numbers and importance to the Ashkenasim. There is an excellent portrayal of Jewish life in Denmark by the etcher, Salomo Bennet, who spent the

years between 1792 and 1795 in Copenhagen.

"The Jews here enjoy the full freedom of assimilated citizens, they bear their share of the burdens and taxes, and play their part in public life just like the other inhabitants of the country," he wrote. "They are hospitable, eager to serve both native and foreigner, and industrious at their trade, be it commerce or handwork. They have also produced excellent doctors and surgeons and a few artists."

The influence of the enlightened group around Moses Mendelssohn reached Copenhagen, which formed a progressive congregation at the time. When the celebrated Chief Rabbi, A. A. Wolff, came to Denmark, from Darmstadt, Germany, he was able to contribute a great deal toward the preservation of sound Judaism. David Simonsson, the scholar and social economist, followed him in office and busied himself particularly with refugees from the World War. Ninety-nine per cent of the Jews in Denmark live in Copenhagen today.

Let us mention just a few names to indicate the significance of the spiritual and social life of Denmark during the last decades: George Brandes, the literary historian. He interpreted and translated the works of Ibsen, Bjoernson and Strindberg into the Western languages, and wrote the monumental "Stream of Nineteenth Century Literature"; Carl Brandes, his brother, Minister of Finance in several Danish cabinets; Meyer Hermann Bing, publisher and member of the Industrial Union; Meir Aaron Goldschmid and Henri Nathanson, both famous playwrights; Markus Rubin, director of the Danish National Bank; N. Wallich, well known botanist; Moritz and Moses Melchoir, financiers, and generous patrons of Danish literature and science; the Jacobsohn family, who gave Denmark several artists; Siegfried Wagner, sculptor of the mighty National Memorial in Copenhagen; Mayer Jacob Goldschmid, one of the best stylists in Danish literature; Peter J. Freuchen, famous Arctic explorer and writer, whose books were very popular in Germany. It is not generally known that *Politi-*

ken, Copenhagen's greatest international newspaper, was founded by the Jew Edvard Brandes.

During the first World War Copenhagen was the seat of the Central Bureau of the Zionist Organization. It issued the so-called Copenhagen Manifesto on the twenty-fifth of October, 1918. In it were formulated demands for a national home in Palestine, equal rights in all lands, and national autonomy for all countries where there was mass immigration by Jews.

Norway has the youngest and numerically weakest Jewish colony of all Scandinavian lands. Only about eighteen hundred Jews live there, one thousand in Oslo, three hundred in Trondheim, fifty in Bergen, and the rest scattered through towns as far as Narvik. There are even a few Jewish residents in Hammerfest, the northernmost city in the world. Dividing them according to trade, they are to be found in commerce and the shoe, tobacco, textile, and clock industries. There are also Jews in the professions, and Jewish officers in the Norwegian army.

Not till the beginning of the nineteenth century do we find sizeable Jewish immigration in Norway. At that time the existent ban on Jewish immigration was lifted by a few persons friendly to the Jews. But the settlers did not get to the point of forming a congregation in Oslo till 1892. There was practically no anti-Semitism. Norway's present Minister of Foreign Affairs, Dr. Halvdahn Koht, repeatedly championed the Jewish cause at League of Nation sessions.

Among the refugees now trapped in Norway we must mention the world-renowned pianist, Ignatz Friedman. A number of outstanding physicians, such as Professor Kraus, Jarosy and Epstein, were given positions by the Norwegian government. Particularly saddening is the fact that some thousands of refugees from the Lublin transports, as well as boatloads of children rescued from Poland are in Norway.

And the hour of doom for 7,000 Swedish Jews may also strike very soon.

A NEW INSTRUMENT FOR SALVATION

This is the transcript of an address delivered by Dr. Levinthal at the Brooklyn Jewish Community Council Conference, Sunday afternoon, April 14, 1940, when he was elected President of the new organization.

By DR. ISRAEL H. LEVINTHAL

WE are endowed with certain gifts. We are endowed with the gifts of mind and heart, and with reason and emotion. Now, it is very good if your mind and your heart are in agreement, if your reason and your emotion are in harmony. But it is not so good if your reason tells you to do one thing and your emotion bids you do something else, when there is conflict between your mind and your heart.

My reason said to me, and says to me now — "Don't accept the presidency." Reason says—"After all, you have so many duties. Why assume another responsibility?" But emotion, the heart, says—"When you are called for such a task, you cannot, you dare not say no." And it just happens that my heart has conquered my mind, and that is why I am here in this capacity today.

I do not have to tell you that I am deeply grateful to all the members of the nominating committee for this great honor. I am grateful to all of you in having approved the nominating committee's choice.

I listened this morning to the discussion regarding the danger of rabbis becoming too influential in such a Council. There is only one danger that you are liable to find in me as president: you may have to listen once in a while to a sermon. Perhaps it would not hurt if we did turn to our Bible once in a while for guidance and for inspiration. And, with your permission, I would like to turn to a passage in the Bible now.

Yesterday, in the synagogue, we read the lesson about plagues that affected ancient life, particularly the plague of leprosy, and we read a very interesting procedure. The plagues could affect not only human beings, but houses as well. The Bible tells us that when one notices plague-spots on the walls of his home, the owner of the house must come to the priest, and say "*Kenega mirah li babayit*. Something like a plague has appeared in my home." The priest, then must examine the house and give instruc-

tions as to what must be done.

The rabbis were struck with that expression, "Something like a plague." Why didn't he say, "A plague has appeared in my home?"

The Talmud goes further, and says, "Even if he is a scholar, and if he is certain that there is already a plague, he dare not say to the priest, 'A plague has appeared,' but must say those very words, 'Something like a plague—the beginnings of a plague.'"

Why? The answer is very simple. Once a plague has appeared it is too late for a remedy. The plague is here. Nothing can be done. The house has to be destroyed or quarantined. You can't bring any help, you can't bring any strength to it. The time to come for an examination, the time to do something, is when it is *kenega*, the beginning of the plague.

If you were to ask me what has preserved Jewish life throughout all these ages I would say to you that our people always had the vision and the wisdom to understand the time when danger must be considered. They never waited for the plague to spread, but when the first sign of the *nega* appeared, when it was yet *kenega*, then they worked and then they considered how they could meet and conquer the pestilence.

The trouble with us Jews in America is just this: that we have forgotten this simple truth of the Bible lesson. We always wait until the plague has appeared, and then we cry and weep, and then we say "Why didn't we do something?" If we had only learned his little lesson, that *kenega* is the time to challenge our consideration.

And if you were to ask me to tell you in a word the philosophy of this organization — what brought it about — I would answer in just these words: We were blessed that in Brooklyn there were a few men who had vision and understanding, and who were able to see the plague when it was yet at the beginnings—when it was yet *kenega*.

I have faith in America. I have faith that in America, the *nega*, the plague of anti-Semitism, cannot infect our national life. But just because I have that faith I understand my duty.

I understand that when the beginnings of the plague are seen, when it is yet *kenega*, we have to face it, and we have to fight it.

The rabbis in discussing the plagues say that plagues come "*Mishum tzo-ros eiyin*, because of trouble with your vision, with your eyesight, it is a source of contamination." Plagues may affect us when we have trouble with our vision; when we cannot see clearly what is happening before our eyes, when we are spiritually blind. This organization is, as I see it, a proclamation that we are not suffering from such an affliction. Our eyes are wide-open and our eyes see clearly what is happening all over the world, including America. And because we are not short-sighted, and because our vision is not blurred, therefore, we have the confidence that we will prevail in our task.

I want to be very frank and say to you that I have a larger vision for an organization such as this; I see a larger purpose, and a larger function. We dare not give anti-Semitism even the slightest justification for its existence. It is true, that there is a type of anti-Semitism about which we can do nothing at all. But there is another type for which we bear some responsibility. Certain plague-spots have appeared within our own house which have never infested Jewish life before. When we begin to see in the household of Israel things that we never saw before, we must begin to clean house ourselves; we dare not give any anti-Semite a chance to point his finger of scorn at the house of Israel.

I shudder when I take up my newspaper. Did we ever before hear of Jewish murderers? Did we ever hear of a Jew implicated in a murder when the Jews lived in Russia and Poland and Hungary? Did we ever hear of a Jewish gangster? Did we ever hear of a Jew taking weapons of destruction in his hands? No! This is a new plague that has appeared in Jewish life. And we bear some of that responsibility for it.

There is a very notable chapter in the Book of Joshua to which I want to refer. You may recall that God gave a certain command, and one Jew

(Continued on page 22)

SIMON M. DUBNOW-MASTER HISTORIAN ON HIS EIGHTIETH BIRTHDAY

By JACOB S. MINKIN

NOT only are the Jews among the most ancient of nations, but they are also the oldest history-writing people in the world. And they not only wrote history, but even coined a name for it, calling it *Toldot* and *Dibre Hayamim*. Higher criticism has shortened the presumed antiquity of some of our written historical records, but even so, they antedate the oldest known historians of the world by several centuries.

At a time when the oldest known nations of the ancient world scratched their records upon rock and stone, the Jews boasted an unbroken history dating back to the very beginning of their national existence. Besides the large number of unofficial historians, every reigning monarch employed a secretary as the *mazkir*, whose function it was to record the events that occurred during the rule of his royal master.

The historic sense was keenly alive among the Jews, and it showed itself in instances where it was least expected. The Bible is pre-eminently a work of history, no matter what other material it may contain. Even its religion and ethics are not without their touch of history. The Prophets were not only great religious teachers, but the world's first social reformers. They were the first to touch the social evil of their time, the first to expose and condemn its moral and spiritual debasement. They cast a glaring light upon the vices and corruption of their age, illuminating the path leading to the ideal future of humanity. But, at the same time, they were also among the world's greatest historians. In their pages we hear the ring of war, the clash of arms, the cry of battle, the tramp of armies, the sounds of party strife. The life and spirit of their times were alive in them and nothing that affected the world—religious, social or economic—remained unrecorded in their pages. They were the high tribunes of the people, not their retired and secluded thinkers and visionaries, ivory-tower dwellers with little interest in the mundane affairs of their surroundings. What we know of their contemporary life, not only the Jews, but the whole ancient world, we owe it to

them, to their unflagging zeal, their faithful heart and observing eye.

The Bible is not only an unfailing source of history, but it contains every known form of history—poetic, narrative and imaginative. The personality of a man will reflect the history he writes, and because the masters of the Bible were not all cast in the same mould, they left a wide divergence of the interplay of forces and interests which we call history. Thus, we have the imaginative chapters of Genesis, the narrative portions of Genesis and Exodus, the religious and legislative sections of Leviticus, the exhortative and ethical teachings of the Prophets, the chronological and statistical records of the books of Kings and Chronicles, the speculative and philosophical books of Job and Ecclesiastes, the highly fantastic and metaphysical visions of Ezekiel, the lyrical and poetic outpourings of Ruth and the Song of Songs, etc.

With the close of the Bible canon the historical sense of the Jew had not died, but continued to develop in a wide range of historical writings. The Hellenistic period and the Maccabean episode became a fertile theme for Jewish historians both in Palestine and abroad. Hebrew was no longer the only medium of history writing, but had to yield its crown to other languages, such as Greek, in which many books that swelled the history-literature of the Jews were written. As before, they covered every known form of history—artistic, poetic, narrative, and imaginative.

The fall of the Jewish state produced our greatest historian, Joseph, son of Matthias, known as Josephus, a keen observer, an imaginative writer, a man of great literary charm and power of presentation. He was himself an eye-witness to the tragic scene he described, and was personally involved in the decline and fall of the Jewish political independence. But, unfortunately, he was not an impartial recorder, and future historians found many flaws to pick in the narration of the events he described. He not only wrote his history in Rome, but wrote it for the Romans, eager to play

up to their vanity, anxious to curry their favor. He was a guest and favorite of the very destroyer of the Jews, and he did his best to pay for the good will of his royal master by minimizing the heroic exploits of the Jews. Writing in a foreign language and in a foreign country, Josephus often makes himself guilty of apologetic tendencies, dressing up his countrymen in Greek and Roman garb, making them appear like Greeks and Romans.

Besides its legislative and cultural value, there is much historical material in the Talmud, although often ornately dressed in stories and legends. Whole tractates of the Talmud are purely historical, as, for instance *Megillat Ta'anit*, but even the *halakic* portions are not without their historic interest. One has often to wade through long legalistic discussions to fish out a few pearls of history, but when discovered, they more than compensate for the effort, for they spread a new light over the social conditions of the times in which the Jews lived.

The dark Middle Ages was the darkest period for the Jews. The people that had ceased to make history had little heart left for the writing of history. With the fall of the Jewish state, with the close of the Talmud, the Jew was no longer an active participant in the drama of history, but was an outsider, a spectator, only too often, alas, a tragic spectator. In the abysmal night that followed, he had only tears and defeats to record, not joys and triumphs. His seclusion from the world became complete with no glint of hope and light anywhere. The hero became a victim, the fighter and doer a martyr.

Yet, to paraphrase S. M. Dubnow in his precious little volume, "Jewish History," a hero crowned with thorns demands no less veneration than a hero with the laurel wreath upon his brow. The political stagnation of the Jews, fortunately, had not brought with it intellectual and spiritual stagnation, and when they could no longer rally about their flag and banner, they rallied about their Torah. The histor-

ical instinct of the Jews was still not dead, but it spent itself on the writing of heavy and difficult rabbinical compendia, the grains of history being revealed only after considerable spade-work of tedious research. There were also at this time single volumes devoted wholly to historical matter, as, for instance, the Letter of Gaon Sherirah, the *Sefer Hakabbalah*, *Emek Habakah*, *Shalsholet Hakabbalah*, *Shebet Yehudah*, *Sefer Hayuchasin*, *Yossipon*, etc. But they all lacked the spontaneity and compelling force of the original historical writings of the Jews. They were either reminiscences of the days of glory that had passed, or reflections on the contemporary sorrows and tribulations.

It must also be remembered that the writing of history during the Middle Ages suffered from the handicap imposed upon it by the peculiar plight of the Jews. With the destruction of whole communities of Jews, their records had often been destroyed with them. Only in rare instances had they been able to rescue such priceless documents as *Pinkassim*, etc. Then, too, no total or complete history was possible, owing to the scattered condition of the Jews and their lack of communication with one another.

The writing of Jewish history was not made possible until the beginning of the nineteenth century when, due to their social and political emancipation, they became once more part of the world arena. True, even long before then, interest in the Jews had never flagged. The Jews had always been the wonder and amazement of the Christian world, and there were those who studied their destiny and written histories of their past. But, for the most part, they were biased, theological tracts meant for propaganda rather than enlightenment. Either the Church had to justify herself for her treatment of the Jews, or the Jews had to be confounded for their rejection of Christianity. It was with these objects in view that nearly all the Christian accounts of the Jews were written.

II

The scientific study of Jewish history may be said to have been the direct result of the *Wissenschaft des Judentums* (Science of Judaism), which taking its rise in Germany under the influence of Zunz, Frankel, Sachs, Jost, and others, soon spread to other countries till it included men like Krochmal, Rappaport and Luzatto. It was a herculean task, in

many respects resembling the historic labors of the academies in Palestine and Babylon more than fifteen hundred years before. Libraries had to be explored, manuscripts had to be examined, catalogues compiled, texts edited, and heaps of records and documents carefully sifted and classified. Scientific journals devoted especially to literary and historical studies were founded where students and scholars in many lands were given the opportunity to record their findings. In this way a wealth of historical material was gathered which only awaited the coming of the master-genius to put it to proper use.

That master-genius soon came. His name is the most familiar among Jewish historians — Prof. H. Graetz. No one else was better fitted for the writing of a complete history of the Jews than this man, who had the learning of a scholar, the imagination of a poet, the warmth of an artist, and the pen and style of a master. But he had even more — he could translate into matchless prose the heart-beats of centuries of Jewish thinking and suffering; he could assemble on his canvas a great collection of scholars and heroes, of patriots and martyrs, and make them live under the glow of his genius. The results of his patient labor were not heavy and uninteresting, but suffused with life and glamor. His aim had been not only to write history, but to make the Jews love this history, he was pre-eminently successful.

Graetz became the best-loved and most-admired of Jewish historians. Had he written the grandest novel or painted the most striking picture, he could not have won the heart and affection of the people as he did. With a bold hand and mind he brushed aside the layers of dust that encrusted and darkened the Jewish past and restored freshness and color to what were faded forms and contours. In quick succession, twelve volumes appeared, and the whole of the Jewish past was told. What should have been the work of a whole academy, had been accomplished by one single individual.

But Graetz was a member and founder of the German Jewish *Wissenschaft*, a privilege that was not without its serious liability. For the *Wissenschaft* was a nationalistic school without love or understanding for the subtle thing of the imagination called mysticism. It loved learning, and despised vagueness; it valued precision, and hated abstraction; it esteemed lo-

gic, method, exactness, but had no use for the fantastic cobwebs of the dreamer and visionary.

Almost all the men of the *Wissenschaft* had been westerners, products of German learning and culture, and therefore, had neither knowledge nor understanding of their East European brethren who comprised half the Jewish population of the world. Their ways, their method, their very approach to Jewish scholarship differed, with the result that they lived and moved as if in two different worlds.

Then, again, the men of the Jewish *Wissenschaft* lived in a Jewishly cold and denationalized atmosphere. Judaism was to them a matter of books and ideas, a spiritual corpse adorned and embalmed, and the Jewish people not a living and functioning organism with a future and destiny, but merely a symbol of a great past. This was the result of influence of the reform school, the product of the period of enlightenment which did its best to slay the Jew while preserving his spirit.

It was to the credit of Graetz that he had risen above his surrounding, above the cramped and narrow atmosphere in which he lived and created, but he nevertheless suffered from its influence. Like his contemporaries, Graetz was a rationalist, or he could not have held mysticism in such low esteem; he was a child of the German enlightenment, or he could not have sneered and laughed at the Kabbalah; he was a product of the Jewish *Wissenschaft*, or he could not have failed to understand the external circumstances and the inner motives that led to the birth and rise of Hassidism.

When Graetz wrote his history, more than one half of the Jewish world was unknown to him. Practically nothing of the Jews in Russia and Poland had been familiar to Jewish historians. The spade-work had not yet been done, the records had not yet been deciphered, the documents had not yet been brought to light and translated. There are, therefore, large gaps in his "History of the Jews," blank pages that cry aloud to be filled.

III

Nearly fifty years separated the appearance of Graetz's "History of the Jews" (1876) and the publication of the first volume of "The Universal History of the Jewish People," by S. M. Dubnow (1925). In this half-

(Continued on page 21)

ANTI-SEMITISM—SYMPTOM OF THE DISEASE THAT KILLS GREAT NATIONS

By DR. BARUCH BRAUNSTEIN

(The following is a speech delivered before the Institute on Contemporary Jewish Affairs, sponsored by the National Council of Jewish Women, in Washington on December 12, 1939, and published in "Vital Speeches.")

THE most tragic fact of Jewish history is that one-third of all the Jews of the world, numbering altogether less than 16 millions, are either exiled or exterminated or facing exile and extermination: 600,000 in Germany, 250,000 in Austria, 400,000 in Czecho-Slovakia, 12,000 in Memel, 3½ millions in Poland.

A few years ago we ridiculed Robert Nathan's prophetic insight in his remarkable little book *Road of Ages*. He envisages all Jews of Europe exiled. No nation offers them hospitality. So they begin the long trek to the Gobi Desert. This is no longer a figment of the poet's imagination but a hard cruel fact. For this fate even the darkest persecutions of Jewish history has not prepared the modern Jew. In former times exiled Jews always had some place to go. When Jews were driven out of Palestine, other parts of the Roman Empire welcomed them. France welcomed the exiled English Jews in 1290. Each time France expelled her Jews in the fourteenth century they could go to Germany, Spain and Italy. When the catastrophe befell rich and prosperous Spanish Jewry in 1492, the Empire of the Turks eagerly invited them. The Russian pogroms of the last century found America's gates open. Today, however, we witness the spectacle of millions of Jews thrust into exile without a welcoming sign from any nation! Even the Intergovernmental Refugee Committee, grateful as we are for the lofty spirit that brought it into being, finds few havens for the exiles. They sail the seven seas in boats that are unseaworthy and find ports shut in their faces. They storm across land borders to find bayonets of the frontier guards turning them back. For these kind of tragic times modern Jews are utterly unprepared.

What has happened is this: Based on a Hegelian conception of the race-state, the leaders of the New Germany are determined to construct a race-empire (*Volksgemeinschaft*). This

new philosophy teaches: "Wherever Germans live, there is Nazi Germany." Austria, Czecho-Slovakia, Memel, Danzig, Poland have now become Germany on the thesis that "Wherever Germans live, there is Nazi Germany."

Nor is the process of Germanization of Europe completed. There are Germans in Switzerland. Three Belgian provinces are German, so is Alsace-Lorraine. Schleswig-Holstein is German. There are Germans in Hungary, Rumania, Yugo-Slavia. All this means that these places belong to Nazi Germany! Indeed, they *are* Nazi Germany by virtue of Germans living in their borders. This augurs ill for both the future of Europe and for the Jews still living there. Once Hitler creates the Pan-German Europe (in which Germany "pans" Europe), we must reconcile ourselves to the tragedy of the present situation.

Now if I could be convinced that Hitler's ravenous appetite would be satisfied with Europe, then we would write "finis" to the history of the Jews in Europe—and fear no more. I cannot be taken in. Some call Hitler a madman. More precisely he believes himself to be a messiah, moved by a passion to convince the world that the New Germany ought to be the pattern for all the world. That as he has convinced the Germans, Czechs, Poles et al the Jews were their misfortune, so he passionately desires to convince the world they are the misfortune of all people everywhere. This is a genuine fear. Prof. L. B. Namier of the University of Manchester voiced it: "When the head of Louis XIV fell, all the monarchs of Europe felt their necks, and now that the blow has fallen upon German Jewry, all the Jewries of the world are wondering what will be their fate." Their fate is obvious if Hitler's role as messiah is effective. In the service of that role all Germany is absorbed. Going out of Germany is "World Service" (*Welt-Dienst*) that feeds newspapers everywhere (whose chief American representative lives in St. Albans, W. Va.) The Congress for German Foreignism is working for Stuttgart. The

Deutsche Ficht-Bund has world-wide contacts from its offices in Hamburg. After the War this Bund tried to convince the world of Germany's guiltlessness in the World War. Now its greater aim is to convince the world that no matter what happens now or where—the Jews are responsible and guilty. The Dies Committee has revealed the power of these organizations, of both the Right and Left. Should they amalgamate their power domestically as their chiefs have done on the international scene, hurt and tragedy for the Jew will be inescapable. Between the upper millstone of Fascism and the lower millstone of Communism the Jew will be exterminated.

What should the Jews' reply in their own behalf to the world?

In the first place we are convinced—contemporary events prove that this thesis is correct—that when a nation embarks on a program of anti-Semitism it ends with war. That is the course of events: anti-Semitism, anti-Catholicism, anti-Protestantism, anti-democracy, and finally comes the destruction of the peace of the world. Anti-Semitism leads to war. There is no other way out. It is the inescapable end, and events of our day prove our case.

In the second place we must point out that we living in democratic America hope that America shall remain a democratic power and a great nation, and that we shall work in that direction. But no nation remains great that refuses to encourage the interpenetration, the cross-fertilization of the many peoples, races, religions, cultures that live within it. The moment a nation determines upon a policy that shuts her from the currents of new ideas, that nation is doomed.

Spain is a case in point. Spain was to medieval times what Great Britain is to our own world. She spanned the seas. The sun never set on her domains. For many centuries Moslems, Christians and Jews worked together for Spain's glory. They produced the maps of Spain. It happened that a Jew first incorporated the tra-

vels of Marco Polo into a map. Together they created the instruments of navigation that supplied eyes to the Spanish seamen. They discovered new worlds for Spain. Spain excelled in music, literature, science. Then a frightful blight settled upon the nation. She exiled her best minds. Those among her thinkers and scientists who refused to go suffered death and extinction in prison and at the stake. Spain fell from her greatness. Not because Jews were exiled. This is said uncritically because of some Jews' conceit. Jews were only an incident in her fall. Spain fell (as every nation that duplicates her folly will fall) for she hermetically sealed herself against the progress that comes when peoples, races, religious patterns, are allowed the free process of inter-penetration and cross-fertilization. Therefore, one who wants to see the sixteenth century mind goes to Spain today. In the same way that those who will want to see the twentieth century mind in the twenty-fifth century will surely go to Germany. Spain fell. Germany will fall. Any other nation will fall from her greatness that hermetically seals herself against the outside world. The Jews' exile is but the symptom of the disease that stifles a nation's greatness and kills it.

Therefore I say forthrightly that anti-Semitism is not Jews' problem alone. It is America's concern too. Therefore I insist that when anti-Semitism appears here it ought to be called to the attention of the American people. Anti-Semitism is directed not against Jews alone. It is directed ultimately against the destruction of all greatness in any nation. In a sense the German Jews were partially responsible for the fall of the Weimar Republic in Germany. They refused to see that anti-Semitism, while first striking at them was ultimately destined to undermine the foundations of the Republic. Of course it was a heroic gesture when the Jews bore the brunt of it themselves. It was heroic insofar as they thought it was aimed at them and at them only. But today we see the picture more clearly. Anti-Semitism was the beginning. Its end came with the destruction of the Republic and the beginning of war. This is the inescapable curve of contemporary history. Let us learn its lesson!

On the coasts of all warring nations sensitized instruments are built to warn of the approach of enemy air-

craft. Jews are the sensitized instruments that must warn the American people of the approach of the enemy, an enemy not directed against Jews alone, but against the American people itself. If we refuse to sound the warning, we are false sentinels. We are treasonable to America.

In the third place, Jews must not yield to the threats of the anti-Semites. "Lay low. Don't be prominent. Refuse public office." These are threats of the anti-Semites. They demand that no Jew shall hold public office in America—in which, perhaps surprising to some, certain Jews agree. To my mind, when a Jew enters American public office, he goes not as a Jew. No more than when a Protestant or a Catholic enters public office does he go as a Protestant or Catholic. They all enter as Americans. Jews have served America just that way. I thank God for the great public service, often at high sacrifices, given by men like Brandeis, Cardozo, Lehman, and all others who serve America in this hour of crisis.

I recall my late friend, Mr. Justice Benjamin N. Cardozo, telling me what happened when Mr. Hoover invited him to the United States Supreme Court. He was called to the telephone at Albany, and told that the White House was telephoning. "I knew Mr. Hoover was not going to ask me about the weather here. I knew he was going to ask me the fateful question: 'If nominated, will you serve?'" . . . Not an easy question. I did not want to go to Washington," Mr. Justice Cardozo said. "It meant leaving every fond memory I had. For all my memories were bound up with New York, and with Columbia University, my alma mater. I hated to go to a strange city . . ." But he was asked to serve. No matter at what personal sacrifice. He placed his great legal mind at the disposal of his nation during one of its most critical hours. It was his duty. He could not have done less.

Once before, in order to meet a crisis in Jewish history, we asked for the ghetto. Those ghettos became the foul-smelling prisons for Jews for 500 years. We ought to seek no moratorium on Jews in public service in America, in order to forestall a temporary crisis. It is a trick of the anti-Semites. Then they will say with some justice: "When the nation needs Jews most, they desert her." Beyond our own personal safety we place our patriotic duty to America. We shall

not yield to the threats of the anti-Semites.

In the fourth place Jews ought to profit by the mistakes of the immediate past in Germany. There some Jews believed that anti-Semitism was directed not even against them, but against "other" Jews; there called "Eastern-European Jews."

Some Jews in Germany tried to ride the handwagon of reaction to personal safety. They naively believed that Hitler would be "tamed" when he came to power. Some helped him to power. Now we know that protection cannot be purchased from a racketeer. Let us learn this lesson. . . . Now we ought to know that when we ride the handwagon of reaction we play directly into the hands of the anti-Semites as well as into the hands of the destroyers of democracy. The exiled-wealthy of Naziland know this to their great sorrow.

We owe it to ourselves and to America to make our position clear. No one can do it for us.

This is a terribly tragic time. Jews need wisdom and courage, fortified by a faith that tyranny and brutality, any more than darkness, cannot last forever. Morning comes after every dark night. Jews are not a people of a day or of a year. Their life's span is measured in centuries. In patience there is faith. Meanwhile our hands and energies are not atrophied. We are the sensitized instruments warning our nation of the approach of the wreckers who parade at first as our enemies alone. We continue to contribute to our nation every atom of value in our people's life, collectively and individually, refusing to bow to the threats of anti-Semites who would deny us our share in helping make and keep America great and mighty. We recognize that when any Jew is attacked, all Jews are attacked. Bitter experience has taught us. Our world is too small for any isolated attacks upon any segment of Israel. We join hands with many peoples, cultures, and groups in American life to build America strong, so that she might today serve as an example of light to a world fast growing dark. Hatred of any group in America's family of people would extinguish that light. To do less would brand us as false Americans and bad Jews. In this crisis when America can once again be a light unto the nations we will do no less than be true Americans by being good Jews.

RITUAL TREASURES IN NEW YORK

ONLY a few weeks before the seizure of Danzig, the Jewish Theological Seminary of America received word that the Danzig Jewish Community feared for the safety of its famous museum collection and its 52 Torah Scrolls. Soon after the community leaders hastily packed the priceless silver, gold and bronze Torah cases, appurtenances such as crowns, breastplates, and pointers, menorahs, megillahs, tapestries and paintings and stripped the synagogues of the city and perhaps some of their homes of their Jewish treasures. The entire collection was then shipped to the Seminary for safekeeping. It reached the American customs in July, and Germany took Danzig on August 31.

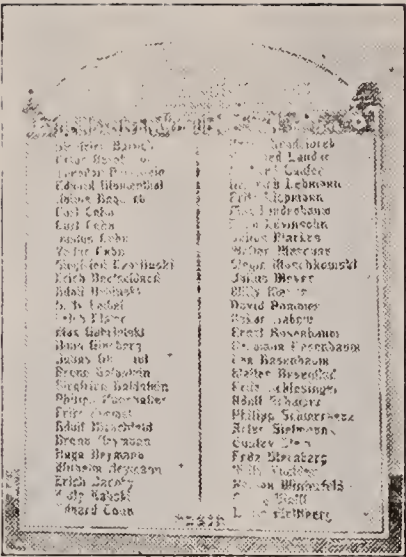
The Jewish Theological Seminary of America is to house the Danzig treasures for fifteen years. If there is a Danzig Jewish community again before that time, the collection will go back to the old Free City. If after fifteen years there be no safe and free Jews in Danzig, the collection will stay in America for the education and inspiration of the rest of the world. The wise foresight of the Danzig community can be appreciated when it is remembered that the other historical Jewish collections of Central Europe, those of Berlin, Frank-

furt and Vienna, have been either destroyed or confiscated. Many of the art and ceremonial objects were melted down for the precious metal, some have been appropriated for personal possession, some are probably still under lock and key awaiting an undetermined fate.

Considerable repairs had to be undertaken for the Danzig collection because of the haste with which it was packed. The objects are now displayed in a small suite of rooms at the Seminary, Broadway and 122nd St., New York City, and may be visited by groups of approximately seven people at a time, by appointment, on Monday afternoons from 3 to 5 p.m. Appointments for visits may be made by telephone or by letter to the Library office of the Seminary. There is no charge.

One of the most poignant items to be found in the collection is the marble plaque from the central synagogue listing the war dead—fifty-six Jewish citizens of Danzig, "members of our community who died for the Fatherland," the plaque reads. It is tragically ironic that the names of Jewish soldiers who died fighting for Germany had to be brought to the United States for safekeeping.

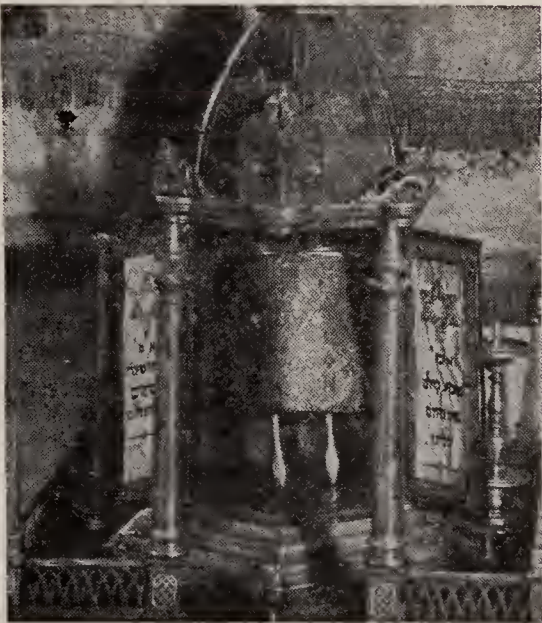
The collection of over 500 items has as its nucleus the gifts of Lesser



Marble Plaque listing the fifty-six Jewish citizens of the City of Danzig who died in the last war.

Gieldzinski, famous collector of art and a member of the Danzig Community.

Some of the more curious items in the collection are a travelling Chanukah lamp with wooden case, a candelabrum five feet in height, a wedding seat with accompanying inscription carved in wood and tapestries for the wall behind, utensils for circumcision and for washing the dead, a fifteenth century ceramic Passover plate, and a miniature Ark for a Scroll of the Law in the shape of an Oriental Synagogue.



Treasures of the Danzig Collection. Left: Headpieces for the Scrolls of the Torah; center: Ark for the Torah Scroll festooned in brass in the form of an Oriental Synagogue; right: Breastplates, Crowns, Spice Boxes, Pointers, Kid-dush Cups and Chanukah Lamps.

WHAT DO WE KNOW ABOUT BIBLICAL MUSIC

By DR. PAUL NETTL

THE Jews of the Bible were more outstanding in poetry and music than in the representational arts. King Solomon was forced to bring a strange master, Hiran Abif, to Jerusalem to build the temple. On the other hand, Hebraic poetry has given us treasures fully equal to the Greek songs, and in some cases even superior to them in spirit, inspiration and grandeur. Greek poetry was concerned with perfection of form, while Hebrew poetry emphasized inner meaning. The Greek form is superior to that of the Hebrews, but their literature contains nothing which could be placed beside the book of Job.

The Jews knew neither musical notation nor any other form of musical science, and yet it is certain that music held an important place in their lives. It probably had an exclusively spiritual meaning for them. They sang not for their own enjoyment nor to please their friends, but to praise God.

When the hosts of Pharaoh were destroyed in the Red Sea, Miriam, the sister of Moses, took a timbrel in her hand and sang the immortal hymn of victory: "Sing ye to the Lord, for he has triumphed gloriously, the horse and his rider hath he thrown into the sea." After the fall of Sisera, Deborah and Barak sang in triumph: "I will sing unto the Lord."

Herder believed that this song, which vividly paints the battle, was probably accompanied by mimicry. The group of prophets descending from the hill of God to meet Saul with various musical instruments makes us realize that even in patriarchal days during the beginnings of royal traditions, music was practiced in the schools of the prophets.

The gift of poetry was considered sublime by the ancients, so the Egyptian Ata was called prophet and Pythia spoke in verse form, but the Jewish prophet sang his prophecies.

Music was closely linked to this practice. We know that among primitive people ordinary speech becomes music and song when it reaches ecstatic heights in the service of the gods or demons. In order to be able to prophesy in the presence of the king Elisha is animated by music.

"Now bring me a harp player, and as the harp sounded the hand of the

Lord was upon Elisha."

The mystical effect of music is also to be found in the story of the evil spirit which tortures Saul but vanishes before David's harp player, and even the destruction of the walls of Jericho, when the mighty trumpets' sound, belongs to the ethical objective of music. Evil is supplanted by good, and the good is personified in music. A parallel is found in the building of the city walls of Thebes, in Greece, which is accomplished with the aid of Amphion's lute, or the activity of the Universe, which progresses under the influence of musical laws—the so-called harmony of the spheres of which Goethe speaks in the second part of Faust: "*Die sonne to-ent nach alter Weise in Brudersphaeren Wettgesang.*"

But let us return to the musical figures in the Bible. David appoints those who prophesied on zithers, harps, and cymbals in the service of the sons of Asaph, Heman and Idithum.

It is David who founds the ancient Hebrew national and temple music, and who leads Israel to political importance and influence after they had formerly hardly been able to combat their enemies. How strange and full of meaning is the fact that poetical and musical genius leads Israel to heights of new political importance.

The music of Orpheus tames wild animals, but David's music has power over demons. The song of Arion draws the whistling Delphin to him, but the music of the Hebrew harp player imbues Elisha with the spirit of heavenly vision of the future. For the first time in history we are in the presence of sacred music.

During the time of David the aesthetic side of music was unknown. When Solomon, the oriental lover of gorgeous pagentry, ascends the throne the scene changes. He proclaims: "I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts."

The dialogue form of the Song of Solomon would indicate a theatrical performance if we were not aware of the Hebrew's aversion to this form of expression.

In keeping with standards of magnificence during King Solomon's era

the temple service was musically elaborate. When the temple was dedicated, Levites and singers stood on the east side playing on cymbals, harps and zithers, and one hundred and twenty priests blew trumpets.

We know that after Solomon's death the disintegration of the kingdom brought with it a deterioration of the temple service, and the old Hebrew music lost its ancient sacred dignity.

What factual knowledge have we of the music of the ancient Hebrews? The Greeks possessed a well developed musical notation. Five or six authentic pieces of their music are existing today. But there is no written record of Bible music. Even the *scho-far* tones appeared in the "Codex Stern," a manuscript of the middle ages, for the first time.

Elements of ancient Hebrew music may have been preserved in the traditional temple songs among the Babylonian and Sephardic Jews, and also in the Gregorian Chant, the ancient Christian church music which we have inherited in its pure form.

The Bible mentions many musical instruments. The instrument on which David and Saul played was the kinnor. Timbrels are mentioned in the 4th verse of the 150th psalm. "Praise him with the timbrel and dance. Praise him with the stringed instruments and organs!" These instruments were also found among the Schalichim.

Little is known of the characteristics of the machol. Asor was supposedly a square psalter. Among the Hebraic woodwinds the flute is primarily mentioned. There is a large one, nekabhim, and the small chalil. As Deborah's song indicates, the flute was the shepherd's instrument during the era of the Judges, but as was the custom among the Phoenicians and the Greeks and among so many primitive races, it was also the instrument of lamentation for the dead. The widower was obliged to employ at least 2 flute players for the burial of his deceased wife. Marriage and death ceremonies are closely allied. The Talmud says: "Flutes are employed either for the bride or the deceased." Daniel, the prophet, mentions the instrument mashrokita, which is supposed to

(Continued on page 20)

HEINE AND BORNE—VOLUPTUOUS POET AND SOCIAL MORALIST

By IRVING LEVITAS

THE dawn of the 19th century found the Liberal Movement of Europe deeply engrossed in plans for social reconstruction. The influence of the French Revolution was still strong, and throughout Western Europe men began to devote themselves to movements that reflected their social idealism.

In this eddy of thought the position of the Jew was a peculiar one.

The point to be remembered is that many Jewish intellectuals of this period approached the Jewish problem as one which should be considered only after the general social problem was solved.

* * *

One of the destined proponents of social reform at this time was Henri St. Simon. It is said that his valet was instructed to awaken him every morning with the statement, "You are going to be a great man." It is not my intention to discuss St. Simonianism in its varied details, but only those phases of his theory that affected Heine and that other Jew who was almost equally famous at that time, Ludwig Borne.

Briefly put, the essence of St. Simon's theory of history was that there were two epochs in each cultural period of a civilization. The first epoch he called the "organic," the second, the "critical." In the "organic" epoch, the religion of the times offers an adequate explanation of the known facts of life. In the "critical" epoch, knowledge has outstripped religion and scepticism, and social disorder results. St. Simon goes on to observe that there were two great civilizations that exhibited these traits. Pre-Socratic Greece exemplified "organic" life, and Socrates ushered in the "critical" epoch. The Christian world, from the sixth to the sixteenth century was an "organic" period, and Luther brought in its "critical" epoch. To St. Simon a new "organic" period was at hand.

Given this philosophy of history, St. Simon proceeded to develop the main contours of his new "organic" epoch. In his own words, "The Golden Age of the human race is not behind us, it is before; it is in the perfection of the social order . . . what we undertake is . . . to see that politics, morals and

philosophy . . . shall be brought at last to their true occupation, which is to establish social welfare."

In developing this thesis, St. Simon adopted three general premises: First, he denied the Christian doctrine of the fall of Man; second, he criticized the concept of brotherly love; third, he evolved the theory of the "Rehabilitation of the Flesh." By this St. Simon meant that he was going to build a society in which the sensual life of Man, in its proper aspects, was to be given full recognition. The implication of this belief involved the theory of the emancipation of women, which was a very revolutionary doctrine for that period. He felt that during the "Rehabilitation of the Flesh" the balance between the spiritual and physical life of Man would be attained, for it was his claim that the previous civilization had over-emphasized the spiritual to the detriment of the physical.

This theory was developed further by St. Simon's disciples, Enfantin and Bazard. Bazard, in delivering lectures in Paris during 1828 to 1830, worked out some social implications of St. Simonianism with specific reference to the idea of individualism and egoism. He claimed that these were destructive elements of society and should give way to the concept of association, which was the goal of humanity. Enfantin developed a theory that St. Simon had previously proposed, that of the "Rehabilitation of the Flesh." As a matter of fact, one has the vague feeling that that was the only aspect of St. Simonianism Enfantin was interested in. Enfantin objected to Christianity because it anathemized the life of the flesh. To Enfantin, the new society would be an hierarchy founded on love. That it was primarily in this light that Heine and Borne received their impressions of St. Simonianism undoubtedly colored their interpretations of it.

* * *

It was while this atmosphere of St. Simonianism was rampant in Paris that Heinrich Heine and Ludwig

Borne came to Paris, and the reactions of both of them to this movement are illustrative of their own specific philosophic attitudes. They exemplify to a marked degree the influence of Jewish emancipation on two intellectuals.

Ludwig Borne was born in the Judengasse, of Frankfort-Am-Main in 1786. We know little of his early life. For our purposes, it should be observed that he was converted to Christianity in 1818. Yet, that this conversion was not a satisfactory arrangement to him is made apparent by a quotation from his Letter from Paris, dated February 7th, 1832, in which he says: "One set of people reproach me for being a Jew; another set forgive me for it; a third go to the length of praising me for it; one and all think of it—the fact that they are not Jews consoles them for not even being Court Councillors."

Borne illustrates completely that type of Jew who fought strictly for *human* freedom. Incidentally, that placed him in complete opposition to Heine on certain points. For instance, where Heine praises Rothschild, Borne attacks everything he stands for. Where Heine praises Goethe, Borne dislikes Goethe's aloofness from the social struggle of the day. In his Letter of February 25th, 1833, Borne jeers at Heine for what he calls "his aristocratic pretensions."

Yet living in Paris as he did, and struggling "with all his might" for human freedom (the first Letters from Paris dealt with the unjust dismemberment of Poland), Borne naturally was interested in St. Simonianism.

To illustrate Borne's reaction to this movement it is essential that we know that he was, as Heine portrayed him, "A Nazarene." By this Heine meant that the concept of morality was always uppermost in Borne's thought.

In this respect Borne strenuously objected to the concept of the "Rehabilitation of the Flesh." It is strange that this doughty fighter for human-

ity should still have felt that women did not deserve independence. He objected to the abolition of the institution of marriage, which he thought was implicit in this doctrine of the "Rehabilitation of the Flesh." He objected to the hierarchical developments of St. Simonianism, for to St. Simon the scientists were to take the place heretofore held by the theologians. Believing in God as implicitly as he did, he opposed the repudiation of personal religion which he felt was expressed in the reformation of society proposed by St. Simon. As a result of all these, Borne kept himself apart from St. Simonianism and continued his struggles as an independent thinker.

* * *

Heinrich Heine, on the other hand, was, during his first stay in Paris, an enthusiastic devotee of St. Simonianism. His first reference to it occurs in 1831. A few weeks later he writes to his friend Rachel Varnhagen that he has accepted a "new religion." The reasons for Heine's acceptance of St. Simonianism have been attributed to his physical instability. It is known that he became converted to Christianity only because he felt that through this he could occupy a position in Germany worthy of his talents. When this position was denied him, and still being doubtful of the validity of Jewish dogma, he naturally accepted the doctrines of St. Simon, as preached by Enfantin.

Heine termed himself "a Hellene." This, as any student of Heine knows, was an important phase in his intellectual development. As "a Hellene," he responded to the idea of the "Rehabilitation of the Flesh" quite favorably. He preached against what he called "The Gothic Lie" in Christianity, which tolerated only secret pleasures.

Under the influence of St. Simonianism, he wrote his famous article, "Religion and Philosophy in Germany." He applied the St. Simonianism philosophy of history to many other articles that he wrote at this time.

But, Heine could not resolve his difficulties in this philosophy. In his later writings he seems to confess that any attempt at synthesizing the Hebraic-Hellenic conflict was hopeless, and as if in confession of this fact he published a bitter attack on Ludwig Borne. This is understandable, be-

cause Borne represented to Heine that antithesis of which he was the thesis, and which he could not resolve into a synthesis.

Borne, in his youthful stages, was a good friend of Heine, but when he observed what he termed were the latter's "vacillations," he began to distrust him. As a matter of fact, Borne never understood that complex personality which was Heine. It could have been only misunderstanding that would permit Borne to claim that Heine "had no soul." In several of his letters he comments as follows: "(Heine) is said to be leading a coarsely dissolute life." "A weak character like Heine is bound to degenerate in Paris."

In his attack on Borne, Heine wrote the only work that he regretted ever having penned. Even the most impartial critic of the poet will admit that this book does not enhance Heine's reputation either as an author or as a lover of liberty. The vague reference to Mme. Wohl, a reference which led him to fight a duel with another admirer of the lady, was in extremely bad taste. But, withal, Heine still calls Borne "Germany's greatest patriot," comparing him with Lessing, who was one of Heine's ideals. At the conclusion of his bookman freedom.

he refers to Borne's life, paradoxically enough, as "immaculate."

* * *

Strictly speaking, a study of the life of Borne and Heine, of which this can only be a fragment, would lead to a better understanding of the problems facing the Jewish intellectual in the nascent periods of Jewish emancipation. That their individual talents played a great role in their reactions one cannot deny, but in a larger sense, these two represented (actually, with Lassalle, making a great triumvirate), the general reactions of the bewildered Jew.

Spengler observes that when the Jews lost their inner cohesion as a result of the emancipation, their advantages as survivors of an individual culture did them no good when they met ideas representative of another old culture. Without assuming the validity of Spengler's premises, in general, this is what happened to the intellectual Jew of the period. Bewildered by the new, misunderstanding the old, they fought on the periphery of social life. The "Enfant Perdu" had, and has, many disciples. The courageous "humanitarian" is still an idol to those who revere the broad phases of hu-

CENTER LIBRARY GROWING

ONE of the important criteria of a fine cultural institution is the sort of library maintained by it. The Brooklyn Jewish Center, pioneer in its field and in the vanguard of many innovations in its particular sphere, has distinguished itself also by its maintenance of a very creditable library. In order to be noticed, it is not sufficient that a library have a large number of books; the nature and quality of its volumes are of equal, if not greater, value.

In the Center library may be found many interesting volumes. It has a large collection of Yiddish works, both original and translations. It has

a carefully selected Hebrew Department, and an assortment of Judaica superior to what may be found in many private or institutional libraries. The Juvenile Department of distinctly Jewish books in English is a very substantial one. The collection of Jewish fiction in English, though small, may be favorably compared with similar collections in other libraries.

The most noteworthy section of the library, however, is the so-called Nazi-banned collection. There an earnest attempt was made to assemble works of the authors whose literary productions were destroyed by fire during Hitler's early regime in 1933.

JEWISH POPULATION IN GERMANY

A CENSUS taken in Germany on the basis of the Nuremberg laws reveals that the ratio of the Jewish population to the general population in Germany has been reduced from 1% to .042% since Hitler's coming to power. The total number of Jews

in Germany, according to the census, was 330,892 as of last May. A total of 72,738 persons were listed as first degree descendants of mixed marriages and 42,811 as second degree descendants.

REVIEWS OF NEW BOOKS

By DR. ISRAEL H. LEVINTHAL

MODERN Hebrew literature has lately been enriched by the appearance of a number of fine works. These will be welcomed by all lovers of the Hebrew language.

Ha-Yehudi Ve Ha-Olam,

by Rabbi Solomon Goldman, translated by Abraham Regelson. D'vir Publishing Company, Tel Aviv, 5700.

This is a Hebrew translation of the notable volume by Dr. Goldman, "The Jew and the Universe," which was so well received when it first appeared in English a few years ago. Dr. Goldman has done well to have had this work translated into Hebrew, so that the Hebrew readers, especially in Palestine, may also derive the intellectual enjoyment that this work offers. The author is fortunate, too, in having as translator such a fine Hebrew stylist as Abraham Regelson, who has succeeded in preserving the brilliance of the original. Nothing is lost in the translation. This reviewer has already sung the praises of "The Jew and the Universe" in these columns when the book appeared in English. It is sufficient to repeat that the work reveals fine scholarship, deep research, and a brilliant thesis on the Jewish approach to the problems of the universe.

Lishaalat Ha-Agunah,

by Rabbi Louis Epstein, N. Y. 5700.

One of the serious problems that face Jewish legal authorities is that of the *Agunah*, the forsaken wife. A number of years ago, Rabbi Louis Epstein, of Brookline, Massachusetts, offered to the scholarly world a suggestion whereby the women may be protected from the dilemma of the *Agunah*. The suggestion was acclaimed by one group of rabbis and violently criticized by another group. Rabbi Epstein, in this volume, republishes his original proposition, and in addition summarizes the entire controversy surrounding it. He also analyzes all the arguments of the opponents of his plan, and effectively answers them. He displays great Rabbinic erudition in this intellectual duel, and has added much force to his original claim of finding relief for this vexing problem in Jewish law. The book contains also an article on this problem by a distinguished Sephardic Rabbi, Ben Zion Alkelai, which is published for the

first time. It adds support to Dr. Epstein's original thesis. Included are a number of important letters which were in the possession of Rabbi Alkelai's son, all dealing with this problem. Rabbi Epstein's new work will undoubtedly stimulate fresh discussion of this important subject, and he is to be congratulated for keeping the problem alive before Jewish scholars with the hope that will bring relief to legal formula that will bring relief to the unfortunate and sorrowful *Agunah* will be found and accepted.

Kuntros L'Toldos Rashi,

by Rabbi Jacob Levinson, Brooklyn, N. Y. 1940.

This year, as is well known, marks the 900th anniversary of the birth of the greatest and most popular commentator on the Bible and Babylonian Talmud, Rabbi Solomon Itzhoki, lovingly known as Rashi. The members of the Brooklyn Jewish Center have had occasion to learn much of his life and achievements at the special commemorative services which were held under the auspices of the Brooklyn Jewish Ministers' Association.

Our distinguished colleague and neighbor, Rabbi Jacob Levinson, has succeeded in gathering together the outstanding facts of the life and works of Rashi in the brief *Kuntros*, or compendium. He has summarized the researches not only of the great Rabbinic scholars, but also of the great scholars of modern times—Zunz, Luzatto, I. H. Weiss, Rappaport, Graetz and many others. It is remarkable how much knowledge Rabbi Levinson has gathered within the compass of a small book of only 70 pages. All students of Rashi, and all who are interested in learning more about this unique Jewish personality, will be thankful to the author for this scholarly contribution.

Kisve Hillel ben Zev Malachovsky,

Vol. II. Schulsinger Bros. Publishers, Brooklyn, 5700.

This is the second volume of a collection of all the writings of that veteran Hebrew writer and pedagogue, Hillel Malachovsky. It is a tribute to the youthful spirit of this author that at the age of eighty he had the zeal to put into book form his many articles, poems and philological studies that

have appeared through many years in the leading Hebrew periodicals of the world.

Of greatest interest in this volume is his autobiography, which takes up almost half the volume and which has been specially written for it. It is full of fascinating tales of a life rich in experience. This reviewer feels proud that he is mentioned as a childhood pupil of Malachovsky. The autobiography begins with incidents of his earliest years that have impressed themselves upon his memory, and concludes with lines for an epitaph—a striking poem—which we pray will not be used for many, many years to come.

Whatever Mr. Malachovsky writes, whether it is a poem, a story, or an interpretation of a Biblical text, he writes in a classic, yet simple Hebrew, in a style that is lucid, direct and gives joy and delight to the reader.

ANTI-ALIEN LEGISLATION

NONE of the more dangerous anti-alien bills have made any progress in either the Senate or the House during the present session of Congress.

The Starnes Deportation Bill was vetoed by President Roosevelt on April 8th and referred back to the House Committee on Immigration and Naturalization. Two days later the committee met and tabled the bill.

The Hobbs Concentration Camp Bill, which would provide for detention by the Secretary of Labor of certain deportable aliens whose country of origin refused them passports, came up last on the Senate calendar on April 22nd and was passed over without discussion.

The Smith Bill, that contains general sedition and finger-printing clauses, remains in the hands of the Senate Judiciary and Immigration Committees, as does the Dempsey Bill, which would require deportation of any alien *who believes in* or advocates "the making of any changes in the American form of government."

Witnesses appearing against the Dempsey Bill during public hearings included Senator James E. Murray of Montana, and the Rt. Rev. Monsignor John A. Ryan.

THE NEWS OF THE MONTH

By LESTER LYONS

WHILE no special anti-Jewish legislation has been enacted in Spain, conditions for the Jews remaining there are becoming increasingly unbearable. Police measures against the Jews have been taken secretly in accordance with methods indicated to the police by the Minister of Interior who is an avowed advocate of the racial doctrines of the Nazis. Considerable anti-Semitic literature is published by Franco's party, including history books which follow the Nazi method of treating the Jewish problem. The German Gestapo exercises enormous influence in Spain's political and economic life. The Falange, the Spanish Fascist party which favors persecution of the Jews, has published a book attributing to a so-called "Council of Spanish Rabbis" a plot for the destruction of the world, and explaining that "it was Franco who prevented the carrying out of the Jewish plans." In the Spanish protectorate of Tangiers conditions are much worse. The Jews there do not enjoy even elementary rights and are at the mercy of the Arabs.

Private letters sent from Germany through Belgium to Jewish organizations in Paris warn against the sending of food parcels to Jews in Germany or Austria, inasmuch as they are not delivered to the addressees. One letter, written from Vienna, said: "Please do not send any food parcels for the time being, especially no fats, as the Customs authorities take away from the Jews all parcels exceeding

The Nazi invasion of Holland and Belgium has engulfed 260,000 more Jews. The original Jewish population of Holland is 150,000 and of Belgium 60,000. The number of refugees in Holland is over 21,000 and in Belgium 22,000.

The proposal of the Polish Government in France that large scale emigration of Jews from Poland be effectuated upon the restoration of the independence of that country has met with opposition by the American Jewish Congress. In protesting to the Polish government against such plan, the Congress, through its president, Dr. Stephen S. Wise, called upon the heads of that government for a frank statement "repudiating such proposals and assuring Jews everywhere of their desire to guarantee to Jews in Poland full equality."

The Palestine Government has announced that 9060 Jews will be permitted to enter Palestine legally for the six-month period ending September 30th, 1940. The new immigration schedules provide for 1850 capitalists (those having \$3000 or more), 100 rabbis, 3000 children and youth students, 200 laborers, 700 parents and fiancées of Palestine residents, and 3210 dependents of immigrants, such as wives and children.

The Jewish National Fund acquired 2890 dunams of land in Palestine during March and April. From September 1st, 1939 to February 1st, 1940 17,000 dunams had been bought.

Over \$300,000 has been lent by the Industrial Promotion Fund established by the Jewish Agency for the purpose of strengthening industry in Palestine. The loans were received by 63 Palestine factories for metal working, textiles, printing, clothing manufacture, pharmaceutical supplies, etc. Many new industries, including those for the manufacture of gold and platinum articles, wool weaving and button making have been developed by refugee immigrants.

At impressive ceremonies marking the ninth annual graduation exercises

of the Hebrew University of Palestine 45 students received diplomas. Reviewing the progress of the University, President Dr. Judah L. Magnes, reported that the University now has

HAPPY ENDING

Almost immediately upon their arrival at the City of Ciudad Trujillo in the Dominican Republic, the German Jewish refugees organized a religious congregation. The new congregation is proud of its membership of 150 persons and is initiating a fully-planned program of religious and educational services. The synagogue, the first of its kind in the republic, is to be called "Centro Israelita."

1106 students, 133 members of the academic staff, and 197 graduates. The new School of Agriculture is now admitting students to a course which will last five years.

In response to a united appeal by the Jewish and Arab citrus fruit growers of Palestine, the High Commissioner, Sir Harold MacMichael, announced that important government aid to this hard pressed industry would soon be forthcoming. The High Commissioner also declared that the rural property tax on citrus plantations would be reduced this year.

Dr. Chaim Weizmann, President of the World Zionist Organization and of the Jewish Agency for Palestine is expected to return to this country the end of this month. The purpose of his visit is to consummate a project for a loan which is to strengthen Palestine economy.

One of the most attractive features of the New York World's Fair is the Palestine Pavilion. Last year it drew two and a half million visitors. This year the Pavilion has added many different exhibits of a striking nature. Among the new exhibits are a description of the achievements of the Jews in Palestine during the past twelve months, with particular attention to the

THE 4 QUESTIONS AND 180 YEARS LIVING

At the Passover Seder, the four questions are asked by the youngest person. The youngest of the 500 persons attending the Seder at the Hebrew Home for the Aged in Brooklyn was 75-year old Ignatz Lederer. The questions were asked by him and the responses made by Joseph Lieberman, 105 years old.

one pound in weight. We do not want the Jews abroad to support or be forced to support Nazi welfare organizations or the Nazi Party. We would rather starve than have them do that."

newly founded colonies which were established to meet the demands of the thousands of refugees who found welcome and shelter in Palestine.

An ordinance issued by the Nazi authorities in Cracow, capital of the Nazi - occupied Poland, requires all Jews to shave off their beards, forbids Jews to enter an "Aryan" restaurant or cafe, or to hold "political conversations," and compels every Jew, when coming in contact with an "Aryan," to open the conversation by saying "I am a Jew."

Mail is no longer delivered to the Jews in the Lodz ghetto. Letters addressed to them are returned with the notation of the letter carrier: "Addressee lives in ghetto. Entrance forbidden by police."

Under incitement by the Nazis, extremist Poles have been attacking and wounding the Jews in Warsaw. Official Nazi newspapers which have reported the attacks declare that the Jews should be glad that the Germans are occupying the country and restoring "order."

Approximately 700 refugees have recently been settled in Yugoslavia. The refugees, concentrated in 10 cities, are not restricted in their liberty and are being sheltered in private homes.

Jewish refugees who fled from their Nazi persecutors to Denmark and Norway were arrested and interned as soon as the Nazi army marched into these countries.

Refugees arriving from Austria assert that as a result of the intensified Nazi persecution there are no more than 150 Jews left in all the provincial towns in that land.

As an example of the extent to which Germany tries to outdo Russia in anti-religious propaganda is seen in the following remarks appearing in the "Deutsche Sonntag", a Nazi organ. That paper says that "Gott," the German word for God, should be written Goth, who, it says, is "the all supreme Goth, guardian of the Gothic spirit," "It is not only a mistake in translation," it continues, but a dreadful forgery when Luther puts the word 'Gott' countless times in the Old Testament. God has nothing to do with

these books. God has as little in common with Jehovah as the Goths have in common with the Jews."

More than 25,000 Jews in Rumania have lost their citizenship as a result of a decision of the Supreme Court in that country.

Failing in their 22 year effort to wipe out the practice of the Jewish religion in Soviet Russia, the Union of Militant Jewish Atheists admitted in a recent report that they still find it necessary to organize 15,000 to 20,000 lectures throughout Russia to combat Judaism. The ineffectiveness of their campaign is manifest by the circumstance that the former secretary of the atheists' union arranged a Jewish religious ceremony for the circumcision of his recently born son.

HEARTENING EPISODE

A Catholic high school boy, 16 years of age, David Utz of St. Paul, Minnesota, recently won a regional oratorical contest with an address entitled "The Worth of the Jew". In his essay, the topic of which the lad selected voluntarily, he lauded the contributions and accomplishments of the Jewish people and denounced their persecutors.

More than 120 industrial establishments employing some 6000 persons are reported to have been founded by refugees in England, either alone or in collaboration with Britons. The report on this subject covers only a small portion of the country.

The Federation of Polish Jews in France has presented the sum of 10,000 francs to the Polish Red Cross in Paris.

Because of the increasing number of Jews serving with the British Expeditionary Forces, the War Ministry has recently appointed several rabbis to serve as chaplains for the Jewish men in the armies in the field.

President Roosevelt was presented with an oil painting entitled the Rebirth of the Holy Land, depicting the work of the Jewish pioneers in Galilee. This painting was made by the noted Palestinian artist, Arye Leo Peysack.

The distinguished eighty year old Jewish historian, Prof. Simon Dubnow, has proposed that a "Black Book," a "Megilat Ha Yesurim (Book of Suffering)" containing authoritative and detailed data regarding the suffering undergone by Jews under the Nazi reign of terror, should be published in the English and French languages by responsible Jewish organizations. His proposal also stated that this book should contain an authoritative statement of Jewish peace aims.

Secretary of the Interior, Harold L. Ickes, was recently awarded by the Jewish Forum the Louis D. Brandeis medal for his "outstanding contribution towards racial and religious understanding."

For the first time in history, a Seder service was telecast from N.B.C.'s television studio in this city.

Professor Louis Finkelstein has been elected president of the Jewish Theological Seminary of America, to succeed the late Dr. Cyrus Adler. He will be the fourth president of the Seminary, Dr. Adler's predecessors having been Dr. Sabato Morais, the founder of the institution, and Dr. Solomon Schechter. Prof. Finkelstein, who was Provost of the institution since 1937, is the author of a number of works, including "The Pharisees: The Sociological Background of Their Faith," and "Akiba: Scholar, Saint and Martyr."

Among those who are to address the Institute of International Relations sponsored throughout the country this summer by the American Friends Service Committee, a Quaker organization, will be two prominent Jewish rabbis.

Aside from the threat of a Nazi invasion in the Balkans, conditions for the Jews in East Europe have steadily worsened. Jews in Ruthenia, already barred from traditional occupations, are now being ruthlessly deprived of every means of earning a livelihood. More than 700 Jewish merchants, artisans, clerks, teachers, and civil employees have been deprived of licenses to date and another 500 were deprived of their jobs or licenses on the 1st of May, according to the Jewish Telegraphic Agency.

BROOKLYN JEWISH CENTER ACTIVITIES

CONSECRATION SERVICES TO TAKE PLACE FIRST DAY OF SHEVUOTH, WED., JUNE 12

The annual Consecration Services will be held in our synagogue on the first day of the Shevuoth Festival, Wednesday, June 12th. This year, we have one of the largest classes ever to be consecrated in our synagogue. An elaborate program is being arranged by the instructor of the class, Mrs. Helen Levinthal Lyons in conjunction with Rabbi Levinthal. The details of the program will be announced in one of the later issues of the *Bulletin*. The consecration class is composed of the following students:

Ruth Benjamin, Lila Bilgore, Dorothy Gribetz, Rosalie Gross, Betty Joseph, Betty Kaufman, Bernice Levitt, Norma Miller, Judith Moss, Rhoda Perlstein, Betty Peshkin, Selma Racer, Joyce Rottenberg, Frances Samberg, Shirley Sholin, Harriett Shuer, Gazella Stein, Phyllis Sterman.

HEBREW RADIO PROGRAMS

Of special interest to the Jewish community are a series of Hebrew programs to be given over Station WNYC by the Hebrew Department of the New York City Public High Schools called "Dawn Over Palestine." The programs will be given every Wednesday from 1:45 to 2:00 p.m. beginning with May 22nd and ending with June 11th. The programs describe modern Palestine in words and song.

The schedule follows:

- Wed., May 22nd—1:45 p.m.—James Monroe High School. "The Dead Sea Comes to Life."
- Wed., May 29th—1:45 p.m.—Morris High School. "Mt. Scopus — The Hebrew University."
- Wed., June 5th—1:45 p.m.—Samuel J. Tilden High School. "Over the Jordan."
- Tues., June 11th—1:45 p.m.—New Utrecht High School. "Rose of Sharon."

These programs were scheduled as the result of great public interest in the series of similar programs presented last year. Listeners are requested to send in letters of appreciation to WNYC.

REGIONAL CONFERENCE OF THE YOUNG

PEOPLE'S LEAGUE OF THE UNITED SYNAGOGUE

THE Young Folks League of the Brooklyn Jewish Center in conjunction with Temple Petach Tikvah, East Midwood Jewish Center, Shaare Torah and Ocean Parkway Jewish Center acted as hosts to the Brooklyn Regional Conference of the Young People's League of the United Synagogue of America, on Sunday, May 19th, at the Brooklyn Jewish Center.

Harry Zucker, president of our Young Folks League and also president of the Brooklyn Region of the Young People's League, greeted the 750 delegates from the various Regions on the Atlantic seaboard.

Dr. David Tannenbaum delivered the keynote address to the conference. He stated that the Jewish point of view should be adopted in approaching the problems that were to be discussed at the various Seminars and that the existence of many divergent views should not be regarded with fear but should be considered as indicative of the strength of Judaism.

George B. Rabinor, one of the members of the Young Folks League, conducted a Seminar on Palestine which centered around the relations between Palestine and the rest of the world. The consensus of opinion was that the future of Palestine should not be allowed to fluctuate with political or international disturbances in the world; that some form of international guarantee must form the basis of a stable progressive policy for Palestine.

The Seminar on Religious Youth Movement was conducted by John E. Lewis, honorary president of the Young People's League of the United Synagogue of America. The opinion of this Seminar confirms the necessity of a religious youth movement to be conducted by youth, with youth and for youth towards a democratic unified voice and activity of Judaism in America expressed.

Benjamin Mandelker conducted the Seminar on the Defense of Jewish Rights which resolved that Jewish youth should interest itself in the defense of Jewish rights, study the work of the various national organizations

that exist for that purpose, and report back to said organization after discussion with the Young People's League, with suggestions.

Irving B. Loonin, a member of the Young Folks League of the Center, conducted the Seminar on National Jewish Educational and Religious Organizations, at which it was resolved that the various Young People's Leagues should invite to their meetings speakers of the various national religious and educational organizations to have them present their philosophies and concepts after which the local Young People's Leagues should report to the Regional and National organizations which should act as a clearing house of ideas.

Hon. Wm. I. Siegel, a member of the Center, inducted the officers of the Young People's League, elected at the Annual Convention in Philadelphia, Pa., at the end of March. They were: Morris Dembowitz, of the Young People's League of Jackson Heights, President; William Aronson, Bernard Liner, Kenneth K. Simon, George S. Silver, E. Martin Paul, Irving H. Scharf, and Arthur DuBrow, Vice-Presidents; Harry Sternberg, Treasurer; Sarah B. Jaffe, Corresponding Secretary and Sylvia F. Dichner, Recording Secretary.

Following the general meeting, cocktails were served on the Roof Garden of the Center and were followed by a Buffet Supper in the Main Ballroom.

—IRVING B. LOONIN

RED CROSS EMERGENCY CAMPAIGN

The American Red Cross is now conducting an emergency campaign to assist the victims of the present war in Europe.

The Sisterhood has been asked to participate in this campaign and Center members are urged to make their contributions to this fund through our institution. Please make checks payable to the order of the American Red Cross and forward them to Mrs. Albert Witty, president of the Sisterhood, in care of the Center.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Bregstein, Jerry
Attorney Unmarried
Res. 1395 Carroll St.
Bus. 2 Lafayette St.
Proposed by Lazar Levinthal
- Druckerman, Irene
Res. 315 E. 94th St.
- Gaster, Dr. Joseph L.
Physician Unmarried
Res. 1171 Eastern Parkway
Proposed by Dr. Reuben Finkelstein
- Goldberg, Maurice E.
Accountant Married
Res. 135 Eastern Parkway
Bus. 535 Fifth Ave.
Proposed by Dr. Moses Spatt
- Kraus, Dr. Charles B.
Physician Unmarried
Res. 1455 Carroll St.
Proposed by Jacob S. Doner
- Kaufmann, Leo
Bugs Married
Res. 639 Eastern Parkway
Bus. 135 Plymouth St.
Proposed by Mrs. I. Wiener
- Levitt, I.
Plumbing Supplies Married
Res. 858 E. 21st St.
Bus. 173 Cook St.
Proposed by Jacob Weinsier
- Moscowitz, Alvin E.
Attorney Married
Res. 1145 Eastern Parkway
Bus. 74 Trinity Place
Proposed by Sidney Marcus
- Neiman, Nathan
C. P. A. Unmarried
Res. 1609 Carroll St.
Bus. 11 Park Ave.
Proposed by Nat Wolff

CLUB NOTES

The Junior League held its concluding meeting of the season on May 9th. Over one hundred members and guests attended. This year under the capable leadership of Arthur Safier, president, the club carried out the most successful social and cultural program in its history. Among the outstanding programs were: Palestinian movies, visits by representatives of Masada and United Synagogue, talks by Hon. Wm. I. Siegel, Judge Emanuel Greenberg, Rabbi Lewittes, Mr. Edelstein, bingo night, information please and other successful programs. Money raised at the concluding meetings was turned over to the United Jewish Appeal.

In a special communication to the *Review* the Junior League requested that acknowledgments be made to the following for their co-operation and help: Dr. I. H. Levinthal, Rabbi M. Lewittes, Mr. J. Goldberg, Mr. M. Bernhardt, Mr. M. Balsam, Miss S. Pierce, Miss E. Goldfarb and Miss S. Kornfeld.

The Club Bazaar on May 18th proved to be a great success. Funds raised are being donated to the Jewish National Fund. Outstanding were the clever booths and games arranged by the Center Girls, the side-show "Streets of Jerusalem" by the Shomrim, the Palestinian booth by the Maccabees and the Jewish arts and crafts exhibit by the Vivalets.

The Senior Girls held a social on May 11th as the concluding event of the year.

The Candle-Light Girls held a roof party on May 19th. Special invitations bearing a seven-branched candelabrum were sent to guests. On May 5th the club went on an outing to Prospect Park.

The Photography Club is closing its picture contest on May 25th.

The Inta-League has planned a roller skating party at the Park Circle Skating Rink for Wednesday evening, May 29th (Decoration Day Eve.) Admission to Center members and their friends will be 39c, the proceeds of which will go to the U. J. A. Members of this group are requested to please reserve Sunday evening, June 9th for a special event. Details will appear in later issues of the *Bulletin*.

SUNDAY SCHOOL NOTES

Graduation exercises for the Sunday School will be held in the auditorium of the Brooklyn Jewish Center on June 2nd at 10:30 a.m. All welcome.

In accordance with our Sunday School tradition each graduating class selects as the central theme for the exercises the life and achievement of a great Jewish personality. This year the fifteen graduates have selected Chaim Nachman Bialik as the subject of their presentation. The graduation class is taught by Mrs. Leah Citron.

The closing session of the Sunday School will be on June 9th.

A successful play called the "Silver Cup" based on the theme of Elijah, the Great, was presented on May 19 by the students of Mr. Lowenfeld's class.

CONDOLENCE

The Center extends its heartfelt expressions of sympathy and condolence to Mr. L. N. White of 1025 St. Johns Place upon the loss of his father, Solomon White, on May 6th.

SISTERHOOD BOARD LUNCHEON MEETING

The Sisterhood is arranging a luncheon meeting of its Board of Directors for Monday afternoon, June 3 at 12 o'clock. This will be the final Board meeting of the season.

DECORATION DAY GYM SCHEDULE

On Thursday, May 30th, Decoration Day, the holiday schedule will prevail in the Gym and Bath Department. The gym will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

CONGRATULATIONS

Our heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Bernstein of 430 Crown St. upon the occasion of the birth of a daughter to their children, Mr. and Mrs. Harold Rinzler on May 13th.

Mr. and Mrs. Samuel Greenblatt of 41 Eastern Parkway on the birth of a son to their children, Bunny and Meyer Tepperman of South Orange, N. J. on April 17th.

Mr. and Mrs. Louis Weinstock of 135 Eastern Parkway on the birth of a son to their children Mr. and Mrs. Abraham E. Weinberg on May 17th.

PERSONALS

Mr. Emanuel M. Edelstein, a member of the faculty of our Hebrew School, will speak at the convention of the National Council of Jewish Educators to be held in Pittsburgh on Sunday, May 26th. His topic will be "Evaluation of Recent Text Books in Hebrew."

BAR MITZVAH

Hearty congratulations and best wishes to Dr. and Mrs. Chas. Windwer of 284 New York Avenue on the occasion of the Bar Mitzvah of their son Jason which will be celebrated at the Center on Saturday morning, May 25th.

BASKETBALL TROPHY



Trophy presented to the Brooklyn Jewish Center Basketball Team 1939-40 champions in Eastern Jewish Center League.

The trophy was presented by Mr. Henschel, in behalf of the Jewish Welfare Board at a dinner given in honor of the Center team, on April 20th.

ADDITIONS TO THE LIBRARY

The following books have been acquired by the library of the Center during the past month:

"Benjamin Cardozo" — George S. Hellman.

"Inside Europe"—John Gunther.

"The Citizens"—Meyer Levin.

"No Place Like Home"—Abbe, P. R. and J.

"Jewish Holidays and Festivals"—Ben M. Edidin.

"A History of the Marranos" — Cecil Roth.

"The Messiah of Ismir"—Joseph Kastein.

"The Living Thoughts of Karl Marx"—Leon Trotsky.

"The Living Thoughts of Tom Paine"—John Dos Passos.

"Paris Gazette"—Lion Feuchtwanger.

SUMMER GYM AND BATHS SCHEDULE

Commencing with June 1st, the following schedule will be in effect in our Gymnasium and Baths Department for the summer months:

Monday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Tuesday

Women 10 a.m. to 10 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday

Men 5 p.m. to 11 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 2 p.m. to 6 p.m.
Boys 2 p.m. to 6 p.m.

Sundays and Legal Holidays

Men 2 p.m. to 6 p.m.
Boys 2 p.m. to 6 p.m.

SABBATH SERVICES

Kindling of candles at 7:59 o'clock.

Friday evening services at 6:30 and 7:30.

Sabbath services, Parsha Behukotai will commence at 8:45 A.M.

Dr. Levinthal will preach on the portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

Mincha services at 6:00 P.M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 8:00 P.M.

CLASS IN CONTEMPORARY LITERATURE

Mr. Jacob Kaplan is continuing his class in Contemporary Literature every Wednesday evening, at 8:30 o'clock, at the Center. Admission to these instructive lectures is free to members of the Center upon presentation of their 1940 membership cards. There is a nominal charge of 15c to all others.

WHAT WE KNOW OF BIBLICAL MUSIC

(Continued from page 12)

have been a double flute. Much difference of opinion exists in regard to the Magrepha. Followers of the Talmud consider it a type of organ, while others believe that it was merely the large coal shovel which was thrown to the floor with great noise after being used between the altar and the entrance court of the temple. Cymbals and trumpets (Chazarim or Asosrim) are mentioned frequently. They were employed on festive occasions — "When ye have a festive banquet, or on feast days or during the advent of the new moon, ye shall blow the trumpets!" The number of these instruments seems to have been never less than two, nor more than 120. There were not only trumpets but also horns. The Shofar has an abrupt curve, Keren a more gradual one. These are the trumpets of ram's horns which announced the jubilee Sabbath. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month in the day of atonement shall ye make the trumpet sound throughout all your land." The seven trumpets of the half year brought destruction to the walls of Jericho, and the war trumpets resounded when the Roman Legions of Titus were met by the Hebrews in the year 66 A.D.

On July 11th in the year 70 the daily sacrifice in the temple came to an end, and on August 17 the temple itself was captured, plundered and destroyed by fire. With this event the Temple music of David disappeared. The ancient music of the Jews, however, exists in manifold forms not only among their own people but in Gregorian chants and Chorals of the Christian Church, and these may be called the foundation of the great edifice of Western music.

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SIMON S. DUBNOW—MASTER HISTORIAN

century almost the whole Jewish scene had been changed. Circumstances external and internal had made necessary a complete re-evaluation of the history and destiny of the Jewish people. In these fifty years, the Jews of Eastern Europe had emerged from the cultural hegemony of their West European brethren, a number of Zionist Congresses were held, the Balfour Declaration had come, Palestine had entered upon the map of the world's thinking, a great Jewish center had been built up in the Jewish homeland, the national consciousness of tens of thousands of Jews received a new direction, and a cultural renaissance of tremendous scope and ramifications in the form of a new Hebrew literature had developed.

Moreover, during these fifty years, the art and conception of history-writing had changed fundamentally. The ideological conception of history had given way to the sociological, and books and cultural influences were deemed of lesser importance in the history and destiny of a people than the economic and social factors. Thinking had been subordinated to doing, and contemplation to the practical affairs of life. The bio-sociological philosophy of history triumphed, and in its light many large sections of world history had to be re-written.

It was but natural that the Jews should be affected by this universal secularization of history, and among Jewish historians, S. M. Dubnow was the first to point the way. He was more interested in life than in books, more interested in the struggle for existence than in the struggle of ideas. Time and again he shows, as in the celebrated conflict between the Sadducees and the Pharisees, that questions of religion and ritual were a mere blind, an external cloak that concealed the deeper and more fundamental social and national differences. The struggle between the priests and prophets he interprets as the universal struggle between the state and the nation. The priests clung to the state, on which their life and influence depended, while the prophets taught the supremacy of the national ideal. History was on the side of the prophets, for, while the shell of the state was broken, the Jews as a national entity, survived. Likewise, it was not the study of the Torah that prompted

Rabbi Yohanan ben Zakkai's demand for an academy at Jamnia, but a re-orientation of Jewish life when the national ideal had been shattered—an autonomous government under the rule of the rabbis.

It is this autonomism that forms Dubnow's contribution to one of the controversial questions of present-day Jewish life. For Dubnow is an autonomist rather than a Zionist, a nationalist rather than a territorialist. While he clings passionately to the Jewish national ideal, not only for its own sake, but for its cultural and civilizing influence upon the world, he holds that a national homeland in Palestine, aside from its impracticality, is the worst means of maintaining and preserving that ideal. The Jewish genius, he maintains, attained its highest degree of national development by being able to live and perpetuate itself without political independence and territorial integrity. Only a fluid body, not a crystallized substance, needs a vessel, he says.

The Jews, Dubnow believes, have a moral and historical right to demand a separate national and cultural autonomous life in the countries in which they at present live, for they may consider themselves among the aboriginal inhabitants of Europe. The Jews colonized Western Europe as Roman citizens long before the modern nations had come into existence. Thus, the Jews all over the world do not form a state within a state, but a nation among nations, an historico-spiritual nation among the political nations. It was this theory of Dubnow that gave rise to the founding of the Jewish People's Party in Russia in 1906, and thus spread the political philosophy underlying the demand for minority rights for Jews at the Peace Conference.

Striking and novel as his ten-volume history is in many respects, it became particularly important because of the material it contains bearing upon the history of the Jews in Russia and Poland. This great Jewry, with its heroes and martyrs, with its saints, students and scholars, with its dreamers, frauds and apocalyptic visionaries, was, until the coming of Dubnow, the great misunderstood of history. Graetz had not understood the Jews of Russia and Poland, and was often led to speak derisively of them.

(Continued from page 8)

Thus, "The former teachers of Europe, through the sad course of centuries, had become childish, or worse, dotards. Every public or historical act of the Jews bears this character of imbecility, if not contemptibility . . . The leaders of the community were for the most part led astray, wandering as in a dream, and stumbling at every step." (History of the Jews, vol. V, pp. 199, 200.) Of Hassidism he writes, "The new sect, a daughter of darkness, was born in gloom, and even today proceeds stealthily on its mysterious way . . . As ugly as the name, Besht, was the form of the founder and the order that he called into existence. The graces did not sit by his cradle, but the spirit of belief in wonderworking, and his brain was so filled with fantastic images that he could not distinguish them from real, tangible beings." (pp. 375-376.) How immoderate, almost slanderous, these remarks are when directed against a great Jewry, as contrasted with the different estimate one gets from Dubnow's "History of the Jews in Russia and Poland." (Jewish Publication Society of America, 3 volumes, 1916-1920), or in his "History of Hassidism"!

What distinguishes Dubnow from most other historians is the plasticity of his style, the glowing warmth of his narrative, the flaming enthusiasm he brings to bear upon almost every subject, his psychological insight, and his keen understanding in assigning to every historical fact its place in the general development. He endeavors to demonstrate the inner connection between events, and develop the ideas that underlie them, or, to use his own expression, lay bare the soul of Jewish history.

In this he succeeded perhaps not so much because he is better equipped than most other historians, but because he made himself part of the drama he described. In a self-revealing passage, Dubnow writes: "History is a science by the people for the people, and, therefore, its place is in the open forum, not the scholar's musty closet."

All his conscious life, Semion Markowich Dubnow, to give him his full Russian name, had lived the ideal he advocates. He was not an ivory-tower historian with the "scholar's musty closet" for his field of operation, but a man covered with the smoke and

(Continued on page 22)

A NEW INSTRUMENT FOR SALVATION

(Continued from page 6)

was found guilty of breaking that command. But the Bible says, "*Israel hath sinned; yea, they have transgressed My covenant.*" Now, all the commentators pause at this phrase. Why should the Bible charge all the Israelites with the sin of an individual? They answered, "Because all Jews bear a responsibility, one for the other." Because they did not guard and watch each other, because they did not guide each other, they all bore the responsibility.

Another rabbi, the Malbim, put it in beautiful words. He says, "All Israel may be regarded as one body, and each Jew is like a limb of that body. If one limb of that body becomes infected, then the whole body must suffer." We have to be on our guard; we have to take counsel together, we have to rid ourselves of these new plague-spots. I can visualize that an organization such as this, if it is effective, if it has the whole-hearted support of all the million Jews in Brooklyn, can clean house; that we can eradicate these cesspools that are breeding plagues in Jewish life.

In large sections of our Borough, inhabited by many Jews there is not one opportunity for young people to hear in the language in which they can understand, an address on their duties as Jews. In vast areas there is not one Sunday School—won't even mention a proper Hebrew school—where little children can imbibe ethical truths, or at least learn the Commandments, "Thou shalt not kill," and "Thou shalt not steal."

I am not thinking now of the wider program and the difficult problems of Jewish education, but these evils that I mentioned could be eradicated if we all worked together.

The rabbis consider further that same verse that I quoted previously, "And the owner of the house shall come to the priest." The rabbis were struck by the expression, *Asher lo habayit*. This is a very clumsy expression. Literally it means, "And he shall come, be that the house is to him." It should have read, *Uvo baal habayit*.

The Talmud derives from this phrase a fine lesson: He who makes his home something only for himself; he who is not interested in his neighbor; he who is not interested in the community, *Asher lo habayit*, whose home is centered only in him, in his

interests alone, such a home must breed plague-spots.

The tragedy with the Jews begins with our institutions. Every institution is just of such a type, *Asher lo habayit*! We haven't developed a larger, wider vision. We cannot think about what is happening to our neighbor, what is happening to that vast mass of Jewish men and women who do not belong to synagogues, or any organization. Who looks after them? Who is thinking for them? No one! Every one is interested in just his own petty organization. With such a policy, plague-spots must appear in Jewish life.

The function, the philosophy of this organization is to break down this very principle that has been in vogue in Jewish life in Brooklyn, and all over America. We want to create vision. We want to begin to look at each other, to see what each of us is doing, through meeting and association.

I know the task is difficult. But we shall just have to go on. If we will be determined, if those of us who were responsible for the work till now will carry on this work, I have faith that we will succeed.

We may have to urge, we may have to cajole, the rest of the Jews of Brooklyn; we may have to drive them into joining us. But we can succeed. Moses had that same task when the Jews stood on the shore of the Red Sea. "*Vayasa Moshe*, Moses led the Jews from the Red Sea." The rabbis elaborate upon the picture. The word "*Vayasa*" implies not only "led" but "drove." The Jews did not want to go. They merely wished to stand still. They did not want to go to their freedom. And Moses had to drive them with a staff. He had to drive them on toward their own freedom, toward their own emancipation. We may have to drive the rest of the community for their own good. We will have to force them to join us and to unite with us in this holy endeavor.

All I want to ask of you is your whole-hearted cooperation. I know my strength, and I know my weakness. Even if I were a hundred times as capable as you think I am, I assure you I could not undertake this task alone. But all together, with pure hearts, with a desire to serve our people, I have the faith to believe that we shall lead the Jewry of Brooklyn out of the present darkness into an era of light, of joy and of blessedness.

SIMON H. DUBNOW

(Continued from page 21)

dust of battle. Such centers of teeming Jewish life as Mohilev, Wilna, Dunaburg, Smolensk, Odessa, and St. Petersburg, were the scenes of his study and observations. He threw himself into the seething vortex of Jewish life, and by his written and spoken word, contributed mightily to the understanding of every vexing problem. He set himself the task of stimulating interest in Jewish history, advocated the plan of organizing a Russo-Jewish historical society, traveled extensively, delivered numerous lectures and wrote numerous articles. That his words might penetrate to all classes of people, he wrote in all the languages accessible to Jews—Russian, Hebrew and Yiddish. A bibliography contributed by Josef Meisel to the *Festschrift* on the occasion of Dubnow's seventieth birthday, edited by Prof. Ismar Elbogen, Josef Meisel and Mark Wischnitzer (Berlin, 1930), contains 305 items. During the past ten years, with Jewish life almost everywhere in ruins, and Dubnow himself already an old man, the warmth of his heart, the fertility of his mind, and his burning faith in the ultimate spiritual triumph of his people, has experienced no let-up, and fresh contributions continue flowing from his busy pen.

Were these normal times Dubnow's eightieth birthday might have been made an occasion for a general, world-wide celebration, with homage, ovations and testimonials from many quarters, for he deserves well of his people. But he has himself reared the mightiest monument to his name, grand in effect, colossal in proportions, inspiring to behold, and nothing attempted by others could rival it in tribute to its author. We Jews of America, together with our homage and best wishes to the master historian of our age, hope that the day will not be far distant when the fruit of his genius will be made available for English readers. So far, only fragments, in the form of outlines and abridged editions of his major work, "*Universal History of the Jewish People*," have appeared. It is to be hoped that soon the means will be found to publish a complete edition of this history so that it may take its place with Graetz to give us a full-size picture of the national genius of the Jewish people.

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The Brooklyn Jewish Center Review

RABBI LEVINTHAL ANSWERS
DR. EDWARD I. FENLON

THE TRUTH ABOUT THE NAZI
CLAIM OF A JEWISH OWNED
AMERICAN PRESS

SECRETARY WALLACE AND THE
JEWISH CHARACTER

INSPIRED IMMIGRANT

A PROGRAM FOR JEWISH
YOUTH

THE LITTLE JEWISH CEMETERY
ON THE BOWERY

REVIEW OF NEW BOOKS

THE NEWS OF THE MONTH

JUNE

1940

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Tuesday

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Girls 3 p.m. to 5 p.m.

Wednesday

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Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday

Men 5 p.m. to 11 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 1 p.m. to 6 p.m.
Boys 1 p.m. to 6 p.m.

Sunday and Legal Holidays

Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 5 p.m.

With this issue of the REVIEW we close this season's activities. Publication
of the REVIEW and the WEEKLY BULLETIN will be resumed in September.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXI

JUNE, 1940 — SIVAN, 5700

No. 40

UNITE TO SURVIVE

THE catastrophe that has befallen the democracies of Europe, and which is now threatening the Western hemisphere, has given rise to speculation as to the causes that have brought it about. Theories are advanced, excuses are offered and, as might be expected, a reason given by one group is often diametrically opposed to that put forth by another group.

We are still too close to the events that are moving with such dizzy rapidity to properly evaluate the changes which the world has undergone since the advent of Hitler. The speed with which his armies are conquering or bringing under his sway most of the European countries leaves us confounded. The future historian will be in a much better position to pass calm judgment upon the circumstances that led to the present plight of the democracies.

Without anticipating this judgment, we believe that one of the weaknesses from which democracies suffered, and are still suffering, is the failure of the individual to submerge his own personal, party or class interests, to that of the country as a whole. Though professing a love for the country in which he resides, the average citizen of a democracy is never ready to translate such feeling into practical reality until the enemy is literally at the gate and all sacrifices are, to all intents and purposes, too late.

Fortunately for us here in blessed America, we are still in a position to learn from the mistakes of the democracies on the other side. In truth, the country is going through a period of awakening that is truly remarkable. But even in our land, class and party interests have not wholly disappeared. Despite the danger signal that is clearly visible, we see partisanship reigning supreme to the utter disregard of the best interests of the country. This or that act or plan is not judged by whether it will help our cause, but by

whether or not it will help our party in the coming November political struggle.

Coming closer to the Jewish scene, we find ourselves on the eve of the annual Zionist Convention to be held at Pittsburgh. The entry of Italy into the struggle has brought war closer to the Near East and Palestine. The future of that country and all that it means to the Jewish people is of serious concern to all of us—Zionists and non-Zionists alike.

The Zionist movement is facing a most critical situation. There is a likelihood that in the present emergency the direction of World Zionist activities will again have to be transferred to this country, as was the case in the previous World War. One would naturally expect that the best minds of the Zionist movement here would, at such a critical period, be wholly devoted to a discussion of the dangers that are facing us, and how to cope with them. But here, too, we find, to our deep chagrin, that we have not been able to rid ourselves of petty bickerings and personalities. Read the thousands of words printed about the problems of the convention, hear the numerous discussions at meetings, and you will realize how tragically unprepared we are to meet the needs of this crucial moment.

We fervently hope that despite the pre-convention blunders, the rank and file of Zionists assembled at the convention will have one and one thought only in mind—to promote the welfare of Palestine and the Zionist movement, and not to be swayed by the interests of any individual or group within the organization. —J. G.

SEMINARY HONORS RABBI LEVINTHAL

THE readers of the *Review* and the many friends of Rabbi Levinthal will rejoice in the new distinction that has come to him through the award by the Jewish

Theological Seminary of America of the honorary degree of Doctor of Divinity. Dr. Levinthal is the first rabbi in Brooklyn to have received such recognition, and is one of the very few rabbis in the country who have been the recipients of the highest honorary degree which the Seminary can bestow.

Rabbi Levinthal was graduated from the Seminary thirty years ago, in June 1910. Ten years later, June 1920, the degree of Doctor of Hebrew Literature (L.H.D.) was conferred upon him. This degree is awarded to Seminary graduates who have rendered special service in the field of Jewish scholarship. The thesis which Rabbi Levinthal presented to the faculty of the Seminary was on the subject: "The Jewish Law of Agency—with special reference to the Roman and English Common Law."

The late President of the Seminary, the sainted Dr. Cyrus Adler, often expressed his fond admiration for Dr. Levinthal, and his appreciation of our rabbi's fruitful labors in behalf of a rejuvenated Judaism in this country. One of the last official acts of Dr. Adler was to notify Rabbi Levinthal of the honor that was to come to him at this year's Commencement exercises. In his letter he wrote that the Seminary decision was adopted "to express their appreciation of your contribution to Jewish life and to the strengthening of Jewish faith in this country."

Rabbi Levinthal has every reason to be proud of the added distinction conferred upon him, and to feel happy in the thought that his thirty years of ministry have been properly evaluated by the outstanding institution of Jewish learning in America.

We, of the Brooklyn Jewish Center, extend our hearty congratulations to Rabbi Levinthal on this, the reaching of a new milestone in his career. We pray that he may be blessed with strength and vigor to continue to exert his great influence upon American Jewry for many years to come.

—J. G.

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

“בינינו לבין עצמנו”

IT is most distressing to see how often anti-Jewish feeling is revealed in discussions that have no relationship at all with the Jewish people. The other day the newspapers reported an address which was delivered before a Catholic group by a teacher of philosophy at Brooklyn College, Dr. Edward I. Fenlon. The speaker made the astounding assertion that there was more religion in present day Germany than there is in the Allied countries — Britain and France. He urged a union of religious forces “in the future great battle of naturalism,”—which he certainly had a right to do—but in so doing he made an indirect attack upon the Jews in America that was wholly unwarranted, untrue, and unworthy of one who is supposed to be a student of philosophy. I took occasion to write to Dr. Fenlon, analyzing his statements, and I feel that since his address was so widely publicized, you may be interested in this reply. It follows:

Dear Doctor Fenlon:

I am writing to you this letter with reference to the report of the address that you delivered at the Communion Breakfast of the Holy Name Society at the Commodore Hotel on Sunday, June 9, as reported in the *New York Herald-Tribune*, the next morning, Monday, June 10. I assure you I do so not with any desire to be critical or to take issue with personal opinions expressed by others. We all have a right to our opinions, and it is my earnest conviction that we must respect each other's opinions.

Had you discussed religion in Germany and in the Allied countries alone, even though I might disagree with your views, I would hesitate to write to you my views. You did, however, bring into your discussion the subject of the Jews, and their relationship to religion. I regret exceedingly to state that your conclusions are based on wholly wrong premises, and that they therefore must tend to reflect to the disadvantage of your Jewish neighbors in this land.

You state, (quoting the report in the *New York Tribune*) “that the only

Jews who could be considered certainly to have religion were the Orthodox ones.” This is a most unwarranted assertion, and unjustly slanders a large group of American Jews who are spiritually minded and wholly devoted to God and to God's Law but who happen to be members of the Reform or Conservative groups. I myself do not belong to the Reform group. My honored father has been Chief Rabbi of the Orthodox Jews in Philadelphia for the past fifty years. I was raised and reared in Orthodoxy. I have had my arguments with Reform Jews as to theological interpretation, but certainly I would never dare to question their religiosity.

If you had known, as I was privileged to know, such saintly religious souls as Dr. Kaufman Kohler, the late head of the Reform rabbinical seminary, the Hebrew Union College, or some of the leaders who are, thank God, alive and functioning in so many Reform pulpits, or lay leaders like Governor Lehman and Justice Irving Lehman, just to mention a few of the Reform group, you would understand how devotedly religious these Jews are.

The Jewish people have always had various sects in their religious life. Even during the second Commonwealth in Palestine, centuries before the Christian Era, we had our various religious groups and we have had them throughout the ages. But no one would dare to say that one of these groups was not religious and that only the other might be regarded as such. It would be just as slanderous for me to say that only Catholics were true Christians, and that all the Protestant and other groups of Christianity were not religious men.

Not content with this assertion, you go one step further, and in order to prove your thesis that evidently not many Jews would stand shoulder to shoulder “in the great battle of naturalism,” you state as a fact “that the 1000 synagogues of the country can accommodate only 200,000 Jews at most, whereas Jews themselves estimated that there were 4,000,000

Brooklyn Jewish Center Review

Jews in the country.” And you go on to express the belief that the number of Jews in this country is even “very, very much greater than that.”

I really cannot understand what you meant by that hint, that the number of Jews was “very, very much greater than that.” Was it meant to frighten your hearers, and somehow to make them believe that we are hiding the real numbers of Jews in America, and that instead of the number you quote there must be 100,000,000 Jews in America?

There is such a thing as a United States census, and there are figures that speak far more eloquently than all conjectures. There is a study made by Doctor Linfield for the Bureau of the Census. These figures have not yet been released, but in the American Jewish Year Book, volume 41, you will find that in 1937, the number of Jews in the United States was 4,831,180. That evidently is not so far above the figure you mention that it should necessitate your hinting that the real number is so very, very much more than that.

But, putting aside that minor fact, I was interested to know where you got your figures that there are only 1,000 Jewish congregations in the United States. Here again figures speak louder than mere conjecture. The Statistical Bureau of the Synagogue Council of America, the reputation of which may be learned from the National Association of Statisticians of American Religious Bodies, has made a thorough study of actual organized, incorporated congregations. And, according to their final report, submitted to the United States Census Bureau in 1937, there were 3,700 congregations and 2,500 rabbis. Since 1937, I can assure you that many hundreds more congregations were organized.

According to these figures alone it would mean that each synagogue would cater to about 1,250 Jews, which is not at all an impossible situation. It may interest you to know that my synagogue, the Brooklyn Jewish Center, caters to 1,000 families, making a total of at least 6,000 Jews, and that at least another 2,000 families worship with us but are not registered as members.

But I want to compare this figure, which evidently you have offered to prove the irreligiosity of the American Jew, with the figures of your own, the Catholic church. According

to the 1939 official Catholic Directory, which is the source for the figures published in the World Almanac of 1940, there are 18,757 Catholic churches in the United States, and a total of 21,406,507 Catholics. Taking these figures roughly you will find that there is one Catholic church to the average of 1,130 Catholics, which makes it almost alike to the Jewish figures.

But there is one thing that you have to know. According to Jewish religious law you do not absolutely need a synagogue structure in order to pray. If a group is too poor or too small to erect a synagogue, any ten Jews may form a "minyan," and worship even in a private home. I can assure you that in the rural communities there are hundreds of little groups of Jews who worship in this fashion in the home of some pious Jew.

There is this one further fact that you ought to know. Nearly every charitable building today has a chapel for synagogue worship open to the public. These were not included in the list of 3,700 congregations mentioned above. Nearly every home for the aged, nearly every orphan asylum, particularly every Hebrew School (Talmud Torah or Yeshivah), has a large auditorium in which regular religious services are held not only on the Sabbath and holy days, but every day in the week.

Now If you take these figures into account you see how false is the impression that is left by the statement that you uttered. I take it that you did it unintentionally, but I can assure you that the statement slandered the whole American Jewry.

I do not even want to touch upon the main thesis of your address, namely, that there is more real religion in Nazi Germany today than there is in the Allied countries of Britain and France, though I should say that it is one of the deepest tragedies of our time that there are so many people like yourself who fail to see that the twin brothers, Communism and National Socialism, are the latest and worst totalitarian expressions of the very materialistic and naturalistic philosophy which you abhor. Worse than that, they neither heed the voice of their spiritual leader who has pointed out by special Encyclical these evils that lead the world astray, (whereas no such warning voice has been raised against the "irreligion" of France and Great Britain), nor are

INSPIRED IMMIGRANT

By DR. FRANK KINGDON

This is a speech delivered by Dr. Kingdon broadcast from Station WOR on May 7.

If you and I had been in the Chamber of the New York City Council two years ago we would have seen the leader of the majority rise to his feet to address the chair, and before he had spoken half a dozen sentences we would have known that he was no ordinary man. There was a dignity about him that made him a striking figure in any place, but we

would have been convinced of the full magnitude of him when we began to follow his words. His mind was as logical as a mathematician's, and he was extraordinarily articulate, yet he had the rare power of presenting his argument in simple words that all his hearers could understand without his simplicity ever becoming an excuse for superficiality. He marshalled the resources of a powerful and trained intelligence in language that never slurred his ideas or concealed them.

(Continued on next page)

they willing to believe good Catholics in Germany, such as the Bishops who have expressed themselves in many pastorals, or competent priests such as Father Friedrich Muckermann, S.J., who explains National Socialism (a philosophy which now attempts to sweep the world) as an apostasy from Catholicism and as a "mystery of iniquity." (cf. *The Tablet*, London January 13, 1940, p. 30).

It is the Nazis' open boast that the new "pagan" or naturalistic, i.e., National Socialist order, is now going to supplant the moribund Christian order. Nazi literature abounds in attacks on Christianity, and its persecution of the Jews is primarily due to the fact that Judaism is the root of Christianity, so that the Nazi-appointed Reich Bishop Mueller rewrote the German Bible by eliminating the entire Old Testament and changing the message of Mercy and Charity in the Sermon on the Mount.

It would, therefore, seem that the lack of religious fervor, as well as widespread indifference to the practice of the Christian faith in France and Great Britain, while deplorable, is in no way comparable to the anti-Christian movement of National Socialism. It is as diabolical in motive as Communism. There is no doubt in my mind, and in the mind of any one familiar with the facts, that it will not be very long, once the Nazis can continue their efforts, interrupted by the war, before the condition of Christianity in Germany (which you now find "not so bad") will have become as bad, or worse than the condition of religion in Communist Russia. I could refer you to the writings and

statements of Pope Pius XI and Pius XII. You will find that the views of these two learned Pontiffs are diametrically opposed to your own views.

To summarize, I think I can leave the justice of your thesis to the judgment of the thinking elements among all the religious groups of our country. I feel, however, that as a Rabbi in Israel I would be derelict in my duty if I did not enlighten you with the true facts as they relate to the Jewish people, facts which, as a teacher of philosophy, it was your duty to verify before uttering in public.

I sincerely hope that you will try to correct the bad impression which your wrong statements have undoubtedly made upon the 500 listeners of your address and the thousands of others who read the published report of the address in the daily newspapers.

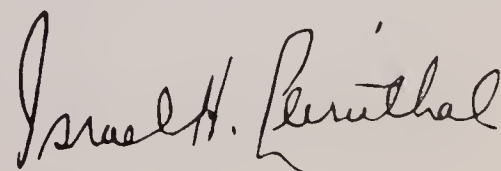
Very sincerely yours,

ISRAEL H. LEVINTHAL

June 19, 1940

What can we expect of inadequately informed masses when supposedly intellectual leaders give expression to such prejudice? What hope is there for good will and brotherhood when men, in the very name of religion, are willing to slander and vilify their fellowmen?

Verily, we may say, "O Religion, what crimes are committed in thy name!"



He was an honest man, honest in the deepest sense. He was honest with himself and honest in his speech, too honest for claptrap or the cheap devices of political hypocrisy. He gave the impression of being a big man and the magic of greatness was on his tongue.

As we looked at him we would have seen that his face was scarred with white lines where old wounds had once cut the flesh. And the story behind those lines is our introduction to him.

Suppose we transfer ourselves back to the year 1905. We are standing outside a mill in the city of Minsk on the border-line between Russia and Poland, a city with a long and troubled history, but now in 1905 a part of the Russia of the Czars. All over Russia on this day the workers are rising in a general strike to protest against their conditions and to petition the Czar for a redress of grievances. The mill outside which we are standing is a steel mill and the ground at our feet is covered with snow. The workers are swarming about us, and on a little platform addressing them is a young man hardly more than a boy. Suddenly through the crowd runs the warning cry: "The Cossacks!" Into the crowd they ride, swinging their knotted whips. The young speaker is struck across the face, and falls to the ground unconscious. Hours later he regains enough consciousness to crawl to a lighted house. An old man opens the door, but when he sees the slashed and bloody face of the young man he screams and runs in fright. At last, the poor boy finds a woman able to control her fears long enough to bandage him in her rough way. But she cannot give him refuge. The Cossacks are out for the strike leaders, and she dare not defy them. So he stumbles into the darkness, and through it until he finds what seems to be a shelter. In his exhaustion, he collapses into it. The next morning a searching party finds him asleep in a pig-sty. They have trailed him by the blood on the snow. The white lines on the face of the leader of the majority in the New York City Council are the evidence that the Cossack's whips, the scars of political tyranny, have left their permanent mark on the man we see.

The story of his life from that terrible day was one of a double search, for learning and for freedom. A sci-

entist of his native city took a liking to the boy and led him into the ways of books. With insatiable eagerness the young man read all that was put before him. Text-books were supplemented with Pushkin, Turgenev, Dostoevski and Tolstoi. Thus he learned the ways of life throughout the land into which he had been born. From abroad came pamphlets smuggled in and printed on thin paper that could be swallowed if the police broke in. These introduced him to the wider fields of political philosophy, and made him acquainted with the practices of the lands beyond his own.

While still in his teens he gathered little groups of people into secret rooms where he taught them how to read and to work with figures, while he discussed with them the political issues of their times. When he was thrown into prison he carried on his teaching, helping his fellow-prisoners to find their ways into the elementary mysteries of reading and arithmetic. It is a temptation to try and tell about the strange, almost fantastic, life of the political prisoners of old Russia. They were allowed to meet and converse. Thus the younger prisoners could talk with the older, and prison terms became regular courses in the conditions of the country and the revolutionary techniques needed to improve them. Personal relationships were established among the prisoners that bound them together for ever afterward, and made the concerted actions of later days possible. Within the prison themselves, joint actions were often planned, and the ingenuity of the political prisoners forced a sort of special treatment for them that became a tradition in all the penal institutions. But these are all phases of another life, and do not touch this story except as they illuminate the experiences of the man of whom we are speaking.

In and out of prison, organizing his people, speaking and agitating, by the time he was twenty-one he had matured from a boy into a recognized leader of the movement for emancipation from tyranny. His was a hazardous life. He would assume some disguise, enter a city, attend a meeting, and before dawn he would be up and away before the police should search suspected places for him. Late meetings, prison life, ceaseless speech-making and narrow escapes broke down his health, and left him with a



Dr. Frank Kingdon

tendency to illness that he never completely overcame. Years later, when he was fully established in the United States, he would still awake in the night terrified by some nightmare of discovery and betrayal.

It was on Thanksgiving Day in 1908 that he arrived at Ellis Island. He came literally empty-handed, carrying on his arm a basket with a shawl drawn tightly over it but nothing inside it. Two brothers were already here, so he found a quick welcome. His face was known among his own people, and almost immediately, this twenty-three-year-old boy was in demand as an orator. He travelled far and wide over the continent to tell his story. As he once said: "I'm a very lucky man. You know, in the very first year of my coming here, I discovered that New York was not the whole United States." To eager crowds he carried the story of the underground movement against the Czar, and as they listened they did their bit to help the cause that in less than ten years was to overthrow the Russian throne.

Captivated by the American scene, he became a profound student of our history, and set for himself the task of making our way of life more real

(Continued on page 22)

THE TRUTH ABOUT THE NAZI CLAIM OF A JEWISH OWNED AMERICAN PRESS

By HAROLD BERMAN

"THE American Press," a recent German broadcast, addressed chiefly to the American listeners, announced in positive terms, "shows little sympathy for the German case. This is due to the well known fact that the American newspapers are in the hands of Jews and exclusively written by them."

Like every official as well as unofficial German utterance since the Nazis came to power this is a lie uttered with the calm assurance and certainty of an axiom.

It would be a sheer waste of time to enter into any argument with the willful utterers of this and a thousand other brazen lies designed to inflame the passions of the ignorant and the naturally-depraved. It would be useless if it weren't for the millions of American listeners and readers of this and similar statements who generally are but poorly informed, or entirely misinformed, and, thus ready to believe such falsehoods. So let us see what are the facts.

Speaking before the Williamstown Institute of Politics on August 30, 1939, Arthur Robb, editor of *Editor and Publisher*, said: "One of the questions I am frequently asked, or rather compelled to refute when it comes to an assertion, is that the press of the United States is dominated by Jews. There are 1,900 English language dailies in the U. S. owned by 1,700 proprietors, with about 39 million circulation. Of these only 15 are of the Jewish race or faith, while outside of New York or Philadelphia there is not a single daily published or owned by a Jew. There is not a single Jewish officer or director of any of the three major news services, although the late Adolph S. Ochs, of *The New York Times*, performed distinguished service for American journalism during his thirty-five years' continuous service for American journalism as a director of the Associated Press. Less than 10 Jews are listed as editors or managing editors of daily newspapers, advertising managers or circulation managers."

Of the 1,900 dailies listed by Mr. Robb, 1,300 are served by the Associated Press (which also furnishes its

service to about fifty more newspapers in European and Latin American countries), and the rest by either the United Press, a Scripps-Howard enterprise, and the International News, a Hearst adjunct. This has been confirmed by an exhaustive study of the American press conducted by the staff of *Fortune* magazine, which extended its investigation to the weekly and monthly publications. This survey lists the leading publishers of popular weekly and monthly magazines whose circulation run into many millions, and are read by the average literate Americans. The Curtis Publishing Co., publisher of the *Saturday Evening Post*, *Ladies Home Journal* and *The Country Gentleman*, Macfadden Publications, publishers of *Liberty*, *True Story*, *Photoplay*, *Physical Culture* and many other magazines, the Crowell Publishing Co., publisher of *Collier's*, *The American Magazine* and *Women's Home Companion*, the Hearst organization, issuing dailies, weeklies and monthlies, McCall's, publishers of the monthly known by that name and *Red Book*. None of these firms are controlled by members of the Jewish race, or even associated with Jews.

To be more specific, we shall enumerate those of the dailies published in American cities which are owned or managed by Jews. Among them we will find only a few that have a considerable circulation, or exert an important influence. Among these, the newspaper that leaps to one's mind quite automatically is *The New York Times*, which, despite its many flaws and shortcomings, is in a class by itself because of its completeness and news carriage. Next one would think of the *New York Post*, which during the past seven years, has emerged from its century-old literary exclusiveness, and developed into a popular organ. It is now owned by George Backer.

These are the only dailies Jewish-owned or Jewish-controlled in the American metropolis. Once on a time, we had *The World*, morning and evening, two lively and influential

newspapers owned by the late Joseph Pulitzer, a Jew by birth if not by faith and adherence. These are however now but a tradition, since their acquisition by Scripps-Howard. In Philadelphia there is the *Record*, published by J. David Stern, and *The Inquirer*, published by the notorious racing magnate, "Moe" Annenberg. Chattanooga has *The Times* owned by the Ochses of the *New York Times*, and Camden, New Jersey, *The Record*, published by the Philadelphia Stern, and St. Louis has *The Post-Despatch* published by a grandson of Joseph Pulitzer. Once upon a time the *Omaha (Neb.) Bee*, founded by the Bohemian-Jewish veteran of the Civil War, Col. Edward Rosewater, and continued by his son, Victor, could have been described as Jewish-owned. But *The Bee* has since been sold to a non-Jewish corporation and so is now free from that taint. And this, with perhaps one or two insignificant omissions that might have escaped the writer, just about exhausts the list of the Jewish-owned American press, with its insidious power to mould the opinion of the one-hundred-and-thirty-million Americans so that Jews may control the world and all the goodness therein.

The accusation a Jewish press has always been a favorite weapon in the hands of the German anti-Semites, though as a matter of course, it never gained the vogue or the potency it has obtained since the coming to power of the forces of evil and falsehood in Germany, and since the radio has become such an aid in the dissemination of good as of evil. In 1930, two years before the Nazi terror descended upon the world but, much after the seeds of hatred and envy had already taken root in the German soil, a certain Anton Ritter published a book entitled "The Press as the Power Instrument of the Jew" *Die Presse als Machtmittel Juda's*. Appropriately enough the book was published in Munich, the Holy City of Nazism. The first chapter begins: "Alongside of the Stock Exchange

(Continued on page 22)

SECRETARY WALLACE AND THE JEWISH CHARACTER

The following is an address delivered by Secretary of Agriculture Henry A. Wallace before the Women's Division of the Jewish Educational Association, New York City, on May 20, 1940.

DEBORAH, a mighty warrior and prophetess, sang of her victory over Sisera. After telling of the desolation of the land, she said, "I, Deborah, a mother in Israel arose." The tradition of the Mothers in Israel has been a mighty one. Rebekah, the mother of Jacob and Esau—Rachel, the Mother of Joseph—Jochabel the Mother of Moses, Aaron and Miriam—Hannah who dedicated Samuel to the Lord from the very moment he was born—Naomi the perfect mother-in-law—the Shulamite who inspired the Song of Solomon—Esther, the Queen who remembered—the unnamed woman of Proverbs whose price was above rubies—Elizabeth the Mother of John the Baptist—Mary the Mother of Jesus. The tradition of the Jewish mother is an ancient one. Always she has aspired for her sons and for her people. In time of trouble she has been a tower of strength and resourcefulness.

I asked an outstanding Jewish professor in one of the leading universities of the United States, "Do you really think the Jews by heredity are any smarter than other Americans?" He said, "No." I asked then "How does it happen that the Jews, forming less than 4 per cent of our population, makes such an extraordinary record in the learned professions, especially in the law?"

"Family tradition" was the reply. Both the Jewish father and mother, but especially the mother, live with their children day by day and urge them on in the competitive game of life. The mothers in Israel several thousand of years ago learned the arts of family training in a way which has produced results throughout the ages. Love and discipline have been shrewdly mixed and untiringly exerted. The Book of Proverbs has in it the distilled essence of this ancient family wisdom. Thrift, discretion, temperance, hard work, caniness, and

respect for the Torah. It is no accident that both the Jews and the Scotch have gone so largely to the books of David and Solomon for inspiration in the conduct of their personal lives. Both have gone forth from their native land to be formidable competitors over the entire world. Both have their *schlemihls*, their failures, but both by virtue of their family traditions have achieved successes greater than would have been expected from the standpoint of heredity alone.

* * *

My purpose in coming here today was to discuss the traditions of the fathers in Israel even more than those of the mothers. The Christians of this land share with the Jews the tradition of the prophets. This tradition, it seems to me, is fundamental to American democracy, both political and economic. The prophets were either talking on behalf of people suffering injustice or they were warning of trouble ahead. They felt so passionately the trend of events that they discerned the outline of events that would be, should be, or could be brought to pass. Therefore they said, "Thus said the Lord."

As distinguished from the kings and the priests, most of the prophets were progressive in religious, political, and economic matters. They looked to the future rather than the past. One of the magnificent things about the Bible is that it preserves so faithfully the insurgent spirit of the prophets. It is the spirit of a new world—a growing world. All religions in their steadfast worship of the past tend to be over-conservative. The Jewish and Christian religions, therefore, in carefully preserving the message of the prophets, have preserved the growth spirit which is vital to the health of all religion.

The job of the prophets is to pour new wine into the priests' old bottles and if the old bottles break to make new bottles. The clash of priest and prophet is most vividly emphasized in the seventh chapter of Amos, which translated into sidewalk English, says—Amaziah, the priest, got sore at Amos and told him to shut up and go

home. Amaziah didn't want any bolsheviks like Amos around his set-up. Swiftly Amos replied, and I hesitate to put his reply into modern English. It is fairly plain as it stands:

"Therefore thus said the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land."

Amos preached economic justice and the people in the court and synagogue could not take it.

They did not like it when he said, "Hear this, oh ye, that swallow up the needy, even to make the poor of the land to fail, saying when will the new moon be gone that we may sell corn and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea and sell the refuse of the wheat . . . Shall not the land tremble for this?"

No wonder the priest Amaziah, the guardian of the status quo, complained to King Jeroban concerning Amos, saying, "The land is not able to bear all his words."

Amaziah thought Amos was a kept prophet and suggested that he go home to Judah to eat his bread. This hint that he was on the payroll of the priestly hierarchy of Judah angered Amos and he blasted forth a terrific malediction, beginning, "I was no prophet, neither was I a prophet's son; but I was an herdman, . . . and the Lord took me as I followed the flocks and the Lord said unto me, Go, prophesy unto my people Israel."

I speak of the battle of Amos because it typifies the struggle which went on for centuries between the Jewish shepherd people who lived in the hills and the Canannites who lived in the cities. As the Jews over the centuries gradually migrated to the cities, they took on city habits. But at first they were profoundly shocked at the commercial morality of the cities. Neither the customs of the bank nor the market place pleased them. They



*Secretary of Agriculture
Henry A. Wallace*

thought such customs were the devices of Baal, the god of the Amorites.

* * *

Probably the first instance in all recorded history of debt-ridden farmers rising in revolt is given in the 22nd chapter of First Samuel. David, the young shepherd fleeing from Saul, was hiding in the cave of Adullam when, according to the Bible, "Everyone that was in distress, and everyone that was in debt, and that was discontented, gathered themselves under him; and he became a captain over them; and there were with him about 400 men." David, the mighty King of Judah, was not merely the slayer of Goliath but perhaps even more important, the leader of a social revolution.

The 23rd chapter of Deuteronomy makes it appear that it was ancient custom to exact usury from the stranger but not from a member of the same tribe.

When the Jews had lived for several generations under kings, they became familiar with the problems of city civilization and especially with taxes and interest. The heavy taxes necessitated by King Solomon's extensive public works program resulted in his son Rehoboam losing half his kingdom because he did not know how to handle the tax-burdened people diplomatically. The time of the captivity approached and the prophet Ezekiel, in the name of the Lord, took a much harsher attitude toward usury than those who had gone before him, proclaiming that those who took usury should surely die. Ezekiel saw such

an unbalanced economic, social, political and international situation that he could predict nothing but destruction. He prophesied it with fervor and his prophecy was fulfilled.

After the Jews had been in captivity in Persia came Nehemiah, a wealthy man, who was given the job of rebuilding Jerusalem and settling the country round about. Nehemiah tells the story of the mortgaged Jews in the recently resettled city of Jerusalem crying out against their brethren, the more well-to-do Jews.

"And there was a great cry of the people and of their wives against their brethren Jews . . . We have mortgaged our lands, vineyards, and houses that we might buy corn because of the dearth. There were also that

said, We have borrowed money for the king's tribute and that upon our lands and vineyards, yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and daughters to be servants and some of our daughters are brought under bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. I said, it is not good that ye do: Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren and my servants might exact of them money and corn: I pray you, let us leave off this usury. Restore I pray you, to them, even this day, their land, their vineyards, their olive yards and

NOTABLE BOOKS in the CENTER LIBRARY

By DR. E. N. RABINOWITZ

AMONG the several hundred notable books in our Nazi-banned collection, the set of philosophical works of the late Professor Hermann Cohen ranks high both in value and importance. It is necessary, here, to introduce Professor Cohen to the lay reader by presenting a short sketch of his life and activities.

Born in Germany in 1842, educated at the Jewish Theological Seminary of Breslau under the eminent scholar, Zechariah Fraenkel, and the great historian, Heinrich Graetz, and at various German Universities, Hermann Cohen was, in 1873, appointed privat-docent in the philosophical faculty of Marburg University. Two years later, he was promoted to assistant Professor in the same faculty, and in 1876 raised to a full Professorship. This was a signal honor for a youthful Jewish scholar in Germany, where appointments to the professorial staff of universities were open only to the most gifted Jews. Cohen's reputation as a philosopher preceded his appointment to Marburg. In later years, he was recognized as the world's leading exponent of Kantian philosophy. His career as Professor of Philosophy lasted for forty-two years, until his death in 1918.

Professor Cohen was a prolific writer. He endeavored to produce a synthesis between Judaism and the philosophical system of Kant. Philo, of Alexandria, in the first century of

the Christian era, made a similar attempt at synthesis between Judaism and the philosophy of Plato. In medieval days, Maimonides essayed to create a compromise between Judaism and Aristotileism. Unlike Philo, however, as Professor Dunow points out, Cohen put greater stress on the philosophical system of Kant than on his Judaism. It is only late in his life that the Marburg savant produced his "Judische Schritten," in three volumes.

Cohen's relation to the Jewish problem is that of the thorough assimilationist. The only distinction, according to him, between the German and the Jew in Germany was in the matter of their faith. His attitude was the Mendelssohnian dictum, "Be a Jew in your home and a man in the outer world," carried to the extreme. In his reply to Treitschke's attack on the Jews, Cohen emphasized that the Jew of Germany is completely German except in regard to his religious practices. Later in life, he began to take cognizance of the existence of minority differences outside of the field of religion. We may even surmise that had his life been prolonged he may have acquired an altogether different point of view.

The irony is that in less than a quarter of a century after his death, the works of this greatest teacher of Neo-Kantianism were burned, his books were banned and his name expunged from the records of the University where he taught and labored for almost half a century.

their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, we will restore them and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them that they should do according to this promise."

Throughout the Old Testament, it is apparent that the justice of Jehovah, as distinguished from the justice of the Baals of the Canaanites, was justice of a kind easily understood by poor and debt-ridden farmers. No doubt in ancient Palestine, even as in the Philippines, in China and in India, the money lender exacted interest rates running up to 20, 30 and even 40 percent annually. Bad weather might cost a man his children or even his own liberty. The slightest misfortune caused debt to pyramid at an impossibly rapid rate. Productive capacity could not possibly keep pace with the growth of the usury lord. Therefore, there was arranged the Sabbatical year and the year of Jubilee. The proposed cure was not scientific but the analysis of the trouble was profound.

There is an everlasting economic battle between those who manipulate money to put it out for hire and those who produce goods and have to borrow.

Probably the most bitter of all fates among the ancient Jews was to be sold for debt into slavery. Therefore, we find it provided in the 25th chapter of Leviticus that a relative might redeem such a man and that the manner of redemption was as follows: "And he shall reckon with him that bought him from the year that he was sold to him unto the year of Jubilee. And the price of his sale shall be according to the number of years, according to the time of an hired servant shall it be with him . . . And if there remain but few years until the year of Jubilee, then he shall count with him and according unto his years shall he give him again the price of his redemption . . . And if he be not redeemed in these years, then shall he go out in the year of Jubilee, both he and his children with him."

The Jews were in captivity in Egypt and were rescued. The Jews were in captivity in Babylon and were rescued. Again and again Jews have been redeemed from slavery by relatives. Throughout the history of the entire race is the story of redemption.

(Continued on page 19)

A New Book On Philo Discusses The Philosopher As A Jew

Reviewed by DR. ISRAEL H. LEVINTHAL

ONE of the most interesting characters in Jewish history is Philo, the Jewish sage and philosopher, who lived in the Egyptian capital, Alexandria, in the first century of the common era. So great was his influence upon human thought that a recently published bibliography lists over 1600 items dealing with his works. Volumes have been written on Philo the philosopher, the mystic, the theologian, the allegorist, the jurist, the forerunner of Christianity. Very little has thus far been written, however, on Philo *Judaeus*, the Jew, the master of Jewish law. And the reason is quite simple. To discuss that theme it is not sufficient for the author to be master of Greek, the language in which Philo wrote, nor does it suffice for the author to master in the field of Jewish law. He must be master in both these fields, and alas, there are not many of that type.

It is for that reason that a new work, "Philo and the Oral Law,"* (Harvard University Press, 1940) will be so heartily welcomed by all who are interested in the history of Jewish law. Its author, Dr. Samuel Belkin, is Instructor of Greek at the Yeshivah College. But he is also a recognized authority on Jewish Law. He lectures to the advanced students in the Rabbinical department of the Yeshivah in Talmud and Codes, and has won for himself a reputation for Talmudic learning among the great scholars of our day. It is to such a man we may look for an answer to the intricate questions that a study of Philo's legal interpretations arouse.

There are many scholars, both Christian and Jewish, who because of a lack of understanding of the background of Philo's legal interpretations, advanced the theory that there was a sharp line of distinction between the Judaism of the Alexandrian and the Palestinian Jewish communities, that they developed two separate forms of Judaic culture. It is this thesis that Dr. Belkin conclusively disproves. By a thorough study of the Jewish sources of Philo's legal interpretations he shows that the Oral Law which originated in Palestine, and was formulated by the Pharisees, was not limited to the borders of Palestine, but was

also known and practiced among the Jews who lived outside of Palestine, and that Philo's Halacha, or legal interpretations, were based upon the Palestinian Oral Law.

Dr. Belkin takes specific cases of legal decisions in the fields of ritual and religious laws, as well as in civil and criminal law, as quoted by Philo, and analyzes them with the decisions as given by the Palestinian rabbis. He does not limit himself wholly to Rabbinic literature, but he also considers the Apocrypha, Josephus, the New Testament, and also, in many cases, non-Jewish law. Where many mistakenly tried to explain the divergence in viewpoint between Philo and the Rabbis by claiming that the Alexandrian Jews developed their own jurisprudence, separate from the Palestinian community, Dr. Belkin brilliantly proves that it is the same Jewish rabbinic law that held sway in both communities but that the apparent difference in interpretation is due to the gradual development and changes of the Halacha that took place in Palestine itself. He shows how the pre-Mishnaic Halacha often differed from the Mishnaic, and how circumstances and conditions in Palestine in many instances caused a change in the law. "Consequently, when Philo's law differs from the Tannaitic or Amoraic Halakah, this does not necessarily mean that he based his laws on non-Jewish sources or that the Jewish communities in Egypt had a different code of law, but that he may represent the earlier Tannaitic tradition." The book, therefore, is valuable not only in its revelation of Philo's legal concepts but as a contribution to the study of the development of Jewish jurisprudence.

It would require a critic as well versed in the Greek text, and also in Jewish law, as the author himself, to analyze all the examples cited by Dr. Belkin and to judge whether his thesis is applicable in all instances. Suffice for this reviewer, however, to state that the author makes a brilliant showing of the validity of his theory and keeps the reader fascinated by the wealth of scholarship that nearly every page displays. A new Philo is revealed in this volume, a Philo who, happily, deserves the title—*Judaeus*!

THE LITTLE OLD CEMETERY ON THE BOWERY

By ARTHUR SETTEL

IN Chatham Square, a few minutes from Chinatown, and behind the shadows of the Old Broadway elevated crowded tenements and unsightly factory buildings, there is the tiny old cemetery first used as a burial place for Jews two centuries ago.

It is a place that seldom attracts visitors and never passersby, so securely fortified are its few ancient stones by the height of buildings and the network of wash lines which swing gracefully from kitchen windows. Yet "the Jews' burial ground," its title-name established in 1656, claims a history as long and romantic as the neighborhood in which it lies.

Everything about the New Bowery Cemetery, including Watchman Perry, who for more than twenty years has stood guard over its slowly decaying memories, is moss-covered and hoary with years. Only a few flags placed over the tombs of Jews who served their country in the Revolutionary War, the War of 1812, or the later conflicts, proclaim that this small piece of land has not altogether been forgotten. Some few bushes and a grass patch here and there, kept green by the not over-attentive watchman and the sunshine which manages somehow to steal into the chasm between tenements, are the only signs of life. But then too, there is the recurring roar of the trains overhead and the raucous honks of automobile trucks and the human voices which proceed in varying degrees of violence from the apartments adjoining.

The New Bowery Cemetery announces its identity on a black iron plaque which peeps out from behind a black iron fence:

"The First Cemetery of the Spanish and Portuguese Synagogue, Shearith Israel in the City of New York, 1656-1833."

A winding brush-covered path twines in and out among the stones, which seem to resent the intrusion of visitors, so still and unassuming and uncomplaining they stand. A few are flat on the ground covering the graves and they appear to have better weathered the ravaging effects of the years. Daughters of the American Revolution and Veterans of Foreign War insignia are frequently to be seen mounted on iron which has been

used to reinforce the dilapidated rock. But several of the stones are worn smooth, a few bear signs of vandal chipping. Some look queerly chiseled and have personalities of their own, bearing legends inscribed in Hebrew, Spanish, Portuguese and English.

Perry the watchman, who is Italian, explained that his job is to usher visitors through the cemetery, that he lives nearby and doesn't know how to read or write. Nevertheless, in broken English, his words haltingly personalized many of the tombstones—"the oldest," "a famous old rabbi," "this one fought under Washington."

More fascinating than all of his staccato descriptions, and considerably more explicit, were the archives in which the writer found voluminous detailed information with regard to the cemetery—how and where and why it was acquired, who is buried there, the folklore born of its establishment. It was no little surprise to learn that investigators including Naphthali Phillips, Charles P. Daly, Leon Huhner and Rosalie S. Phillips, as well as others, spared no effort in attempting to gather data that would prove the cemetery had not been a grant of the Dutch of New Amsterdam to the early Jews in America but the gift of two enthusiastic, wealthy Jews, William Merrett and Mrs. Joseph Bueno, to their race. These writers uncovered from dust-laden files of deeds and papers of the City of New York figures and facts which were apparently of interest and importance. All of their research, published in the papers of the American Jewish Historical Society, is a strange compound of historical intelligence.

Two hundred and seventy-five years ago, in July, 1655, the handful of Jewish settlers in New Amsterdam, where they had come from Europe a few years before to find religious freedom and peace, applied to the Dutch authorities for permission to purchase a parcel of land. They were to use this land as an exclusive burial place for their dead. They were denied the privilege, and once again, on February 22, 1656, appealed "that consent may be given" for the purchase.

Not until 1701, according to one authority, was the burial place amortized, and became the exclusive possession of New Amsterdam Jewry. Reads the original deed:

"7th August 1701. By Indres of this date between William Merrett and Margery his wife of one Part, and Joseph Bueno of the other Part, reciting a Deed from the said Joseph Bueno in the year 1681-2 for a certain parcel of land therein described lying at the Fresh Water (today Baxter Street and Park Street on the east, Elm Street on the west and Reades Street on the south) in length about 52 feet, and breadth about 50 feet, and that it was purchased by said Bueno for a Jew Burying Place, with free liberty of passage from the Highway thereto to carry their dead . . . In virtue thereof the Piece of Land continued from the Time of the first Grant aforesaid in 1681-2 the sole burying place for the Jew Congregation of the City of New York, until the year 1729, when it was thought proper to purchase an addition thereto for the same use."

The Cemetery was originally, as the second of the plaques declares, "outside City limits." There was (it is hard to believe history sometimes) a dense forest extending for two miles towards what is today Chatham Square. The land to the west was broken with low hills, swamps, marshes and lakes. Chatham Square, states one reliable geography, was "the southern limit of a range of high hills, or an elevated plateau—extending to what is today Mulberry and Canal Streets. The plateau was adapted for cultivators, and meadows below were excellent for pasturing of cattle, the whole was parcelled among early settlers, into farms, or as the Dutch called them "Bouweries."

The farms were leased by Dutch authorities to settlers. Indian raids made residence outside the walls of the city a hazardous affair. The reluctance of the Dutch to surrender this land to the Jewish populace was therefore quite inexplicable. Nevertheless it was acquired in 1730 for a sum of money willed by Louis Gomez.

(Continued on page 21)

A PROGRAM FOR JEWISH YOUTH

By WILLIAM I. SIEGEL

WHATEVER happens in this war, Europe is a doomed continent so far as spiritual values are concerned. So far as material energy is concerned, Europe is a doomed continent for many, many years, and perhaps many generations to come. People in Europe have been so far regimented, that in most instances they have lost the right to think; and when a person loses the right to think a person has, in effect, lost the way of living. Europe will be so busy with the task of reconstruction after the war that Europe will have no place and no time and no energy for those things which constitute the life of the spirit and which, in the final analysis, are the indicia of civilization.

In the movie, *Lost Horizon*, there was a place called Shangri-La, which conserved, over a period of countless years, through some sort of magic, the civilization and values of many bygone generations and examples of the beauties that had been constructed and achieved in those generations.

If America is to have a function in the world that is to come out of the chaos and maelstrom of the present day, America will find that function in being, so to speak, the Shangri-La of the coming generations — the conservator, the safeguard, the activating and active guide of the values that so far have constituted Western civilization. In a very real sense our Jewish life is part of that civilization and of those values. In a very real sense—and I think we may say this without being accused of egotism—our Jewish life and our Jewish values are among the best parts of the civilization which has grown up and expressed itself in the Western world in the last 150 years since the beginning of the Democratic tradition and Democratic principles.

Now, we have got to conserve our Jewish values in order to participate in the conservation of the total value of Western civilization. There is one thing among us Jews in America, which, if anything, tends to destroy those values, and to hamper in that process of conservation. It is a contradictory, mutually exclusive, mutually hostile phenomenon in Jewish

Recently Mr. Siegel inducted the officers of the Young People's League and took this opportunity to make some heartfelt observations. These remarks, in condensed form, are published below.

life. Dr. Tannenbaum touched on part of it when he said that the individualism of Jewish life is one of the things—and perhaps the most important—which brought about freedom of life, freedom of discussion, freedom of development among Jews, as distinguished from other groups whom you know and whom I will not name, who are bound by authoritarian discipline, and who therefore lose many of the benefits that have come from a free expression and development and inter-play and inter-change of opinion and thought.

That is all to the good and I would be the last one in the world to seek to hamper the free play of individualism in Jewish life because I realize, as does everybody who gives any thought to the problem, that it is simply because we have not been bowed down by authority, simply because the Jew has been able to express in all of the phases of Jewish life the cosmopolitanism that has come from the dispersion and the galuth, that the Jew is the valuable factor in civilization that he has always been.

But that virtue, like all other virtues, has its shortcomings and its dire effect when carried to extremes, and can destroy, when not regulated, the central essence of that which gives it virtue. I think that that which makes you and me, as the younger generation, the hopeful factor in Jewish life is that we are able to understand the insidious poison of an excess of this very virtue, and to begin to guard against it now.

We had a discussion on Palestine. In the Palestine seminar I was pained and saddened (and I don't use that term rhetorically or oratorically at all) by the almost fundamental ignorance of the essential principles of Zionism, and the fundamental ignorance concerning the facts of Palestinian life. Now that's one phase.

The other phase probably came up in the seminar on the discussion of

Jewish rights and the safeguard of Jewish rights: the fact that we have in this country so many different groups which concern themselves with the same problem, and at the same time refuse to concede to any central group any shred of the authority that goes with the fact of organization. I won't name them, but you know that there are four groups in this country that coalesce into the formation of a central group for the protection of Jewish rights. It is a dead group, it is as dead as a door nail for the simple reason that the constituent groups refuse to give any life and vitality to the general group by ceding any part of their authority or their finances or their treasury.

Now, the thing that we must work against, the thing that we must warn ourselves against, the thing that we must plan against, and the thing that we must guard against in America is this frittering away of precious Jewish energy, precious Jewish brains, precious Jewish time in these multiplicity of authorities and directive groups along the same lines of endeavor.

I haven't the time to develop this theme too far. But I should like to leave as a part of the program of the Young People's League for the coming year, and as part of the charge of its officers whom I am going to install, the following thought: Keep Jewry in America as free as possible in its discussion of Jewish problems. Keep Jewry in America as free as possible in its search for values. Keep Jewry in America as free as possible in its mutual internal contacts. Keep Jewry in America as free as possible from the taint of authority, whether it be clerical, whether it be lay, no matter what it be. But at the same time realize that Jewry in America can destroy itself if it does not ultimately learn to know that the central theme of all Jewish living is the necessity of conserving the Jewish tradition, and the Jewish values, by a self-disciplined recognition of those values, and by a voluntary cooperation along the lines of preserving those values.

Now, those are big words; those
(Continued on page 21)

REVIEWS OF NEW BOOKS

OPTIMISM IN A NOVEL ON REFUGEES

Reviewed by JACOB KAPLAN

"Paris Gazette," by Leon Feuchtwanger, Viking Press, New York, 1940.

THE plight of the refugee from Nazidom is usually treated as a most hopeless one in literature. Phyllis Bottome, Klaus Mann, and Leon Feuchtwanger in his earlier work surround the Fascist expatriate with a devitalizing despair. Feuchtwanger's new novel, "Paris Gazette," is therefore most welcome because of the hopeful note it strikes in picturing these exiles as a group which can still combat nobly for just causes. Feuchtwanger's career, incidentally, since he was banned from Nazi Germany, is in many ways reminiscent of that of Heinrich Heine and Ludwig Borne after they were exiled from the same country for their liberalism. Like them he seems to be doing his best creative work in exile. If "The Oppermanns" and the Josephus books marked definite advances in his art, then this latest work represents him at his peak. Not only is his theme of heroic proportions, and his style gracious and easy, but he brings to his characters a gift for psychological analysis which makes them live for the readers. Once more, too, he reveals the ability to throw events into historical perspective which has made him one of the great historical novelists of our time.

The story has many threads. At the center is the "Paris Gazette," a German refugee paper which proves so potent a weapon against the Nazis that they bend every effort to silence it. They kidnap Friedrich Benjamin, its Jewish editor, even as in real life the Nazis kidnapped Berthold Jacob from Switzerland and brought him back to Nazi territory. The personnel of the *Paris Gazette* includes refugees of all political and cultural shades—absolute pacifists, militant liberals, democrats, communists. But their differences are merged in their common cause against Hitler. They fight hard to free Benjamin from the Nazis. When Gingold, the venal publisher of

the "Paris Gazette," succumbs to German pressure and attempts to silence these anti-Nazis, this irrepressible group founds another newspaper to continue their campaign against Hitler injustice. No capitulation for them. And they are successful in their struggle. So relentless are their barbs against the Nazis that the latter finally release Benjamin from the concentration camp.

It is in the character development that we find the meat of this volume. Figures like Wiesener and Sepp Trautwein are symbolic of many of the currents extant in the Germany of Exile and the Third Reich. Wiesener, a clever journalist, is a Nazi correspondent in Paris. An arch-opportunist, he is completely unscrupulous and, chameleon-like, has changed his political shade to conform with his selfish interests. He has been a liberal, social-democrat, and a Nazi. His ambition is to become the Nazi *Gauleiter*, or party leader, for France. Not even the contempt of the woman he loves, and of his son, prevents him from pursuing his ambition. But, at bottom, his is an uneasy soul, and he confides to a diary, which he calls the *Historia Arcana*, his realization of his own basic perversion of spirit, as well as the horrible barbarianism of the Nazi regime. How many other human beings must there be in Germany to-

day who comprehend the viciousness of the Hitler world but condone it for their own selfish reasons.

The outstanding personality of this work is Sepp Trautwein, the very incarnation of the Weimar - Goethe spirit of German culture. Formerly conductor of the Cologne Orchestra, he is a talented man of music who is torn within himself in trying to resolve the relationship between politics and art. Politically, he is a liberal. The impact of Benjamin's kidnapping causes him to turn to journalism with the "Paris Gazette" to fight Hitler. His articles have so much dynamite that the Nazis are at their wits end to silence him. His love of art causes him to befriend people like Henry Meisel, the brilliant, young Jewish refugee writer, but he does not share the latter's pessimistic philosophy—"Vanity is vanity, all is vanity." Although he is saddened by the suicide of Meisel and that of his own discouraged wife, Anna, he believes in hopeful struggle rather than defeatist pessimism. It is this resoluteness which finally brings him to the resolution of his conflict. Like Jean Christophe in Romain Rolland's great epic, Sepp Trautwein discovers that art is organically united with life. He conceives a musical opus, "The Waiting Room," which has as its underlying motif the refugee world.

In tracing the search of Sepp Trautwein for a synthesis between life and art, Feuchtwanger is probably revealing his own struggle to establish such a synthesis. He has accomplished this admirably in this work. For his is a novel second to none in depicting the world of the exile.

FOR SCHOLAR AND LAYMAN

Reviewed by DR. ISRAEL H. LEVINTHAL

"Ozar Ha-Beraitot," Vol. III, by Dr. Michael Higger, New York, 1940.

THIS is the third volume of the important work undertaken by that fine Talmudic scholar, Dr. Michael Higger, which we reviewed in greater detail when the first two volumes appeared. Dr. Higger, whom we are proud to have as one of the faculty of our Institute of Jewish Studies for Adults, is collecting and editing all the *Beraitot*, that are found in both the Babylonian and Jerusalem

Talmud, and those not included in our texts but are found in some of the manuscripts. In the volume just published, there are fifteen hundred of such *Beraitot* of the Tannaim and the Amoraim, arranged according to schools and sources.

In the introduction Dr. Higger continues his scholarly discussion on the relationship between these *Beraitot* and the other Tannaitic books, such as the Mishnah, the Tosefta and other collections.

(Continued on next page)

THE NEWS OF THE MONTH

By LESTER LYONS

IN an effort to make America safe for religious differences the National Conference of Christians and Jews has set up machinery in 310 cities for the dissemination of inter-faith good will. The chief instrument adopted by the Conference is the "tri-ologue" — a platform discussion to which a Protestant, a Catholic, and a Jew, generally each a clergyman, are parties. These discussions are intended to evoke mutual respect for and good will toward the different faiths.

Under the auspices of the Jewish Chautauqua Society nearly 100 Rabbis are visiting 135 colleges in 44 states, where they lecture on subjects of Jewish interest. The number of institutions covered is 50 per cent greater than in any previous year.

The task of cleaning Dutch cities shattered by the Nazi invasion of Holland is to be performed by Jewish slave-labor. Over 150,000 Polish Jews

now doing enforced labor in Germany are to be transported to Holland for that purpose. The Nazi Labor Front official in charge of these operations has declared that "since Jewish capitalists are responsible for the disaster which has overtaken the Netherlands, it is they who will be made to bear the cost and the burden of restoring the stricken cities." Dutch papers, which formerly had no bias against the Jews, have been taken over by the Nazis and are now filled with anti-Semitic propaganda.

The Christian Front is reported to have adopted a new method of spreading anti-Semitism behind a shield of anonymity. The scheme is to assign members to busy street corners where they will strike up conversations with unsuspecting bystanders concerning the Jews and their "role" in the present war. By this method the Front expects to relieve its speakers of the odium which the ordinary person might attach to them if their connec-

tion with the Front were known. Moreover, this technique is intended to make it harder for the democratic forces to combat these emissaries since groups which previously held counter-meetings to offset the propaganda of the Frontists will now be unable to anticipate where or when they will be spreading race hatred.

Over 130,000 Jewish youth have been mobilized to help defend Palestine. Blackouts have been held nightly in Haifa and Tel Aviv. The Jewish police and militia, organized during the riots of 1936 to 1939, are used by the authorities to supervise blackouts. An offer has been made by the Jews to raise a Jewish division in Palestine to serve on any front.

During the past three years the Keren Hayesod has spent 2,175,000 Palestinian pounds on colonization and other constructive work in Palestine. Of this amount 820,000 pounds was spent for agriculture, 350,000 pounds

Dr. Higger displays fine erudition and scholarship in the field of Talmudic knowledge throughout the work. We hope that he will find the necessary encouragement and help to continue this great work, which is of extreme value to all students of Rabbinic literature.

The volume is fittingly dedicated to that great Jewish scholar, Professor Ismar Elbogen, who was known as the Dean of Jewish scholars in Germany and is now residing in America.

"Living As A Jew," by Rabbi Simon Greenberg. Behrman's Jewish Book House, New York, 1940.

THIS little volume contains five addresses delivered by Dr. Simon Greenberg, a former President of the Rabbinical Assembly of America, before his congregation, Har Zion, in Philadelphia. These are not abstract sermons, but deal with the practical problems that face the average Jew. Such questions as "Why remain a Jew," "Is Living as a Jew worthwhile," "Is assimilation advisable and possible," "Should the Jewish

problems be solved by race suicide or childlessness?" and others of a similar nature are argued with telling effect by the author in a manner that must give strength to many Jews who need both hope and faith.

Dr. Greenberg supports his reasoning with excellent historic illustrations and also Biblical and Rabbinic teachings. He makes a strong plea for positive Jewish living, enriched by the permanent and cultural values inherent in Judaism. The style of the book is lucid, and the reader, whether he agrees or disagrees with the author's conclusions, will find the volume thought provoking and worthwhile.

"Through The Years"—An autobiography, by Nathan S. Jonas. Business Bourse, New York.

Nathan S. Jonas is well known not only to the members of the Brooklyn Jewish Center but to all Brooklynites as one of the leading communal workers in our city. For almost a generation he played an important role in the development of the civic, economic and communal life of our Borough. He has now given us his

own account of his life, rich as it has been in varied experiences. It is a tale worth reading because it tells the story of the success and the service of a very interesting personality. Here we have an intimate account of the founding and the growth of the Brooklyn Federation of Jewish Charities, the expansion and the development of the Jewish Hospital, and of other social forces in which the author played a leading role. Students of economics and business will find much interest in his story of the founding of the Manufacturers Trust Company, and of his eventual retirement from that institution, which he headed from its very birth.

Perhaps the most interesting chapter is the one that tells the story of the collapse of the Bank of the United States, a story that should have been told long ago, which shows how that institution could and should have been saved if the Wall Street bankers had accepted Mr. Jonas' advice on extending to it a helping hand.

The book is written in a simple and direct manner and makes interesting reading.

REFORM SERVICE REFORMED

A joint committee on ceremonies of the Union of Hebrew Congregations and the Central Conference of American Rabbis has formulated plans for creating modern ceremonial objects for use in the synagogue and the home. The first article to be designed in this new project is a modern Chanukah menorah, or candlestick. Other objects to be used in connection with Sabbath and other holiday observances are also being planned. Next fall, for the first time in American Reform service, a Shofar or ram's horn will be used for Rosh Hashonah service.

for housing of labor, 225,000 pounds for immigration and the training of immigrants, 150,000 pounds for industry and the port of Tel Aviv, 290,000 pounds for security measures, and 110,000 pounds for education. During the same period 50,000 authorized Jewish immigrants have been admitted to Palestine and the number of Jewish workers has increased from 80,000 to 110,000.

Palestine has 1,081 cooperative societies, of which 951 are Jewish and 124 Arab. They have a total membership of 300,000. Last year, the sales of the cooperative agricultural societies amounted to 3,500,000 Palestinian pounds . . . Industrial and textile goods valued at 1,100,000 pounds were exported from Palestine in 1939. These included potash and bromine worth 427,000 pounds and soaps and oils worth 320,000 pounds.

The Hadassah Hospital in Tel Aviv has opened a children's wing having 70 beds. More are expected to be added shortly . . . Ibsen's "The Pillar of Society" was performed in Hebrew by the Habimah Theater in Tel Aviv . . . A Hebrew-speaking Masonic lodge called Aviv Lodge, has been formed in Tel Aviv . . . Excavations recently made by the Palestine Government Department of Antiquities at the Citadel by the Jaffa Gate, one of the high spots of the walls of Jerusalem, have proved conclusively that the "Tower of David" is in fact the Tower of Phasaël, built by King Herod a few years before the Christian era.

Prior to Italy's entry into the war many refugees from Germany embarked for Palestine at the Italian port of

Trieste. Italy is no longer available as a place of transit for such refugees. An agreement has been made, however, between England and Russia whereby refugees may be concentrated in Stockholm and Vilna and proceed from there to Palestine by way of Odessa, a Soviet Ukrainian port.

During the Passover holidays the Nazi regime acted as a self-appointed guardian of the Jewish religious faith. The authorities prohibited Jews throughout the Reich from obtaining bread on their ration cards that week on the ground that "it is forbidden for Jews to eat bread during the Passover." What the Nazis did not do, however, was to see that the Jews got the matzo's and other Passover food consigned to them. Although much Passover foodstuffs were sent to the German Jews from other countries, yet, very little reached its destination. What with the imposition of heavy

**CHIEF RABBI HERTZ CON-
DEMS CONSCIENTIOUS
OBJECTORS**

Dr. Joseph Hertz, Chief Rabbi of Great Britain, has condemned British Jews who seek exemption from military service on conscientious grounds. The Chief Rabbi said, "There is no basis for such a claim in Judaism, which ranks defense of country among the supreme duties."

duties on this food and the looting of transports bearing it, hundred of thousands of Jews were deprived of any Passover food during the holidays. The Nazi propaganda agencies, nevertheless, sought to make it appear that there was no interference with the Jewish observance of Passover in the usual manner. Some Nazi organs even protested at the supposed jollity with which Polish Jews celebrated the holidays as if nothing had happened to them. After reporting "festive" celebrations of Passover in Poland, the Breslau Nazi radio asked, "Is this additional proof of Jewish arrogance, of Jewish obstinacy, or of both?"

The 40th annual meeting of the Rabbinical Assembly of America, which includes 300 Conservative Rabbis in the United States and Canada, will be held in Detroit on June 25, 26 and 27. The purpose of the present convention is to forward and intensify democratic institutions. Among the

topics to be considered will be the relationship of Rabbis to national organizations, the interfaith movement, the Jewish Center movement, local congregations and Jewish learning.

The National Council of Young Israel is beginning its 15th year of service in helping orthodox Jews to obtain positions where they may observe the Sabbath. Nearly 18,000 men and women have obtained employment through the Council's efforts. Rabbi William Novick is the director of the Council's employment bureau.

At the commencement exercises of the Jewish Theological Seminary of America, degrees were conferred by Acting President Louis Finkelstein on 24 graduates of the Seminary, the Teachers Institute, and extension departments. Professor Jacob N. Epstein of the Hebrew University in Jerusalem received the honorary degree of Doctor of Hebrew Letters, and Rabbi Israel H. Levinthal of this Center received the honorary degree of Doctor of Divinity. Memorial addresses on Dr. Cyrus Adler, late president of the Seminary, were delivered by Mr. Sol Stroock and by Professor Louis Ginzberg.

The Jewish Palestine Pavilion at the World's Fair is extending meeting facilities to Jewish organizations by making the Diorama Hall available for indoor gatherings and by permitting the use of the Pavilion courtyard for outdoor assemblies. The Labor Zionists, Hadassah, and the American Jewish Congress are some of the organizations which have taken advantage of these facilities.

**WHAT DO YOU WANT
TO KNOW?**

5,300 questions have been answered by the Jewish Information Bureau since its inception six years ago, according to a report just issued by the secretary of the Bureau. Located at 103 Park Avenue, New York, this organization offers its information service gratis with the object of fostering a wider knowledge of Jewish life and activities. Many of the requests for information on Jewish subjects came from editors, lecturers, college and high school students. Mr. Bernard G. Richards is the founder and director of the J. I. B.

Honorary Degree of Doctor of Divinity Awarded to Rabbi Levinthal

AT the commencement exercises of the Jewish Theological Seminary of America, on Sunday afternoon, June 9th, Dr. Israel H. Levinthal was awarded the honorary degree of Doctor of Divinity. The degree of Doctor of Hebrew Letters was conferred in absentia, upon Rabbi Jacob Nahum Epstein, Professor of Talmudical Philology at the Hebrew University of Jerusalem. Two memorial addresses on Dr. Cyrus Adler, the late president of the Seminary, were delivered by Prof. Louis Ginzberg, Dean of Faculty and Professor of Talmud, and Sol M. Stroock, Chairman of the Board of Directors of the Seminary.

Rabbi Levinthal was presented to the chairman of the Commencement Exercises, Prof. Louis Finkelstein President of the Seminary, by Prof. Mordecai M. Kaplan and Prof. Alexander Mark.

In conferring the degree upon Rabbi Levinthal, Prof. Finkelstein read the following citation:

"Israel Herbert Levinthal, B. A. Columbia, 1908, M. A. 1910, Rabbi, Jewish Theological Seminary of America, 1910, D. H. L. 1920; author of important contributions to Jewish learning. During the past thirty years you have devoted yourself with indefatigable energy to the work of the rabbinate and Jewish scholarship. You have labored effectively for the upbuilding of Palestine and the increased knowledge of the Hebrew language



Fellman Photo Service

Dr. Levinthal receiving Honorary Degree of Doctor of Divinity. Left to right, Professors Alexander Mark and Mordecai M. Kaplan, Rabbi Israel H. Levinthal and President of the Seminary Professor Louis Finkelstein.

and its literature. Through your ministry in your own community and your visits to others, as through your writings, you have created a greater respect for the faith of our fathers, both among Jews and members of other religions, and have strengthened religion generally in this land. In recognition of your accomplishment, the Faculty of this Seminary with the approval of the Board of Directors

have voted that you be admitted to an honorary degree in the Jewish Theological Seminary of America. By virtue of the authority vested in the Directors by the State of New York and by them delegated unto me, we gladly admit you to the degree of Doctor of Divinity, *honoris causa*, and declare you entitled to all the rights, privileges and immunities thereunto appertaining."

"WHAT WILL BECOME OF PALESTINE?"

By HARRY A. HARRISON

INNUMERABLE times each day, Jews all over the world are prayerfully asking, "What will become of Palestine?" All their hopes, their aspirations and their efforts in behalf of Eretz Israel appear about to be ground under the heels of the merciless oppressors. "What will become of Palestine?"

The only answer that sensible people of faith can give is a reverent, "God Knows!" For, after the countless prognostications of "prophets," columnists and commentators have been proved to be shaky reeds, who will care to rely solely on human predictions or calculations?

And yet—there *are* certain, definite, explicit signs that should bring hope

to us mortals, hope that will compliment our unconquerable trust in the ultimate salvation of our people by the Almighty. For one thing, the half million Jews in Palestine are dauntless, and accustomed to living amidst terrors, bombings and other manifestations of enmity. Those three and a half years of Arab riotings, inspired and paid for by Hitler and Mussolini, served to inure our people in the Holy Land to all the forces of evil. What is more, the Yishuv has vowed to maintain its positions, won against overwhelming odds, come what may.

Then again, if England yields Palestine, it will be only when the British Isles themselves are destroyed. For Eretz Israel, because of its prox-

imity to the Suez Canal, because of its Haifa terminus of the Mosul oil wells, simply cannot be forsaken by England. Palestine is the British lifeline to India.

Daily, Arab-Jewish friendship is being developed, nurtured and permanently cemented. Not so easily will the Arab masses ever again permit themselves to be beguiled or dragooned into giving aid and comfort to brigands and murderers masquerading as patriots, motivated by greed, and completely indifferent to the real interests of their own people, whom they were pretending to serve. Besides, the Arab masses are bitterly opposed to being subject to the gentle mercies of

(Continued on page 18)

BROOKLYN JEWISH CENTER ACTIVITIES

LIBRARY IN JERUSALEM BUILDING DEDICATED TO RABBI LEVINTHAL

The Women's League for Palestine, which is now erecting a Bet Ha-Chalutzoth, a Home for Pioneer Women in Jerusalem, will dedicate the library in that building to Dr. Levinthal, in appreciation of his devoted service in the interest of that project.

This organization has already built two of such buildings, one in Haifa and one in Tel Aviv. These buildings offer temporary shelter to immigrant girls and young women coming to Palestine and teach them various trades so that they become self-supporting in the new land.

The presentation of the bronze plaque that will adorn the wall of the Library in the building now being erected in Jerusalem was made at a special gathering held at our Center on May 6th. The presentation address was made by Mrs. Richard Gottheil, the founder and Honorary President of the League. Addresses were also delivered by Mrs. William Prince, the president, and Mrs. Rose Isaacs, the vice-president of the organization.

CENTER MEMBERSHIP CONTRIBUTIONS TO THE U. J. A. AND HIAS

The campaign conducted by the Center for the United Jewish Appeal and the Hias is about to close. It is estimated that the sum of \$85,000 has thus far been contributed by members of the Center to these funds. The campaign opened with a dinner in behalf of the U. J. A. which was held in our building on Thursday evening, May 9th. Joseph C. Hyman of the Joint Distribution Committee was the principal speaker and the appeal was made by Rabbi Levinthal. Isidor Fine, chairman of the Center campaign committee was the toast-master. On the second day of Shevuoth, an appeal was made jointly for the United Jewish Appeal and the Hias. The speaker was Rabbi Jacob Tarshis.

The Sisterhood of the Center, under the leadership of Mrs. Albert Witty, cooperated with the Women's Division in receiving funds for the Appeal. The organization contributed the sum of \$500. from the proceeds of their theatre party and has raised a substantial sum from individual

members of the group.

Mr. Isidor Fine and Judge Emanuel Greenberg, chairman of the Eastern Parkway Division take this means of expressing their hearty thanks to all members of the Center and others who have responded loyally to this worthy cause. They appeal to those who have made these pledges to please send in their checks to the Center with the least possible delay.

CENTER ACADEMY COMMENCEMENT

Commencement and closing exercises of the Center Academy were held at the Brooklyn Jewish Center on June 11, 1940.

The program began with an impressive and lovely Shevuoth Processional. There followed a song and dance festival in which all the school participated. The graduating class gave two original plays, one entitled "Fighting Yellow Fever in Colon," the other, "L'Eretz Hachofesh — To the Land of Freedom." The latter play, conceived and written in Hebrew by the graduating class, depicted the joy of German refugees in finding that Jewish traditions form an everlasting bond between themselves and their American relatives.

Rabbi Israel H. Levinthal awarded the diplomas to the members of the graduating class, who are:

Arthur Paul Antin, Aaron Goodstein, Lionel F. Jaffe, Paul M. Klemperer, Alfred Jerome Lurie, Elaine Peggy Segal, David Silver, Claire Weisberg, Jason Burton Windwer.

RESERVE YOUR HOLIDAY SEATS NOW

Members of the Center are advised to please place their reservations for seats for the coming high holidays before leaving for their vacations. This will assure them of choice locations. The Religious Service Committee will hold seats for those who occupied them last year provided an order for same is received immediately.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor who will be assisted by the well known Kadimah Singers. Rabbi Levinthal will preach.

Additional services will be held in

the Auditorium where seats may be obtained at moderate prices.

ACKNOWLEDGMENT OF GIFTS

Mrs. Henrietta Levinson donated a fine old set of the "Tanach" in memory of her father, the Rev. M. A. Schreiber. She also donated an excellent set of "Mishnaoth" in memory of her late husband.

Dr. Irving L. Cohen contributed funds for the purchase of books in honor of his son's Bar Mitzvah.

Mr. and Mrs. Morris Neinkin made a monetary donation with which to purchase a copy of the Talmud "Yerushalmi."

Other donors to the library are Dr. Max Goldstein and Dr. Joseph Feldman, each of whom presented books.

Mr. and Mrs. S. M. Elowsky donated 100 bibles on the occasion of their son Lawrence's Bar Mitzvah in memory of Mr. Elowsky's father.

Mr. and Mrs. Leib Lurie donated talcisin in honor of their grandson Alfred Lurie's Bar Mitzvah.

Mr. Abraham Karron donated a copy of Saul Raskin's illustrated "Pirke Aboth."

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Bregstein, Jerry
Attorney Unmarried
Res. 1395 Carroll Street
Bus. 2 Lafayette Street
Proposed by Lazar Levinthal
Gluckson, Jacob
Wool Married
Res. 228 Sullivan Place
Bus. 274 Flushing Avenue
Lew, Irving
Attorney Unmarried
Res. 1689 Carroll Street
Bus. Municipal Bldg.
Moscowitz, Alvin E.
Attorney Unmarried
Res. 1145 Eastern Parkway
Bus. 74 Trinity Place
Proposed by Sidney Marcus
Senft, Henry
Investigator Unmarried
Res. 292 Graham Avenue
Bus. 52 Chambers Street
EMANUEL GREENBERG
Chairman Membership Committee

CONSECRATION CLASS IN IMPRESSIVE SERVICE

ONE of the most unforgettable services in our Center was the Consecration service of this year's class which took place on the first day of the festival of Shevuoth, Wednesday, June 12. The synagogue was filled to capacity. Every one of the 18 girls who were consecrated and who took part in the service acquitted herself most beautifully, and everyone left a deep impression upon the audience.

One of the most touching scenes of the entire service was the address written and delivered by one of the girls who entered the class last year immediately upon her arrival in this country as a refugee from Germany, Miss Gisela Stein. The congregation

felt that she spoke not for herself alone but for the tens of thousands of Jewish refugees scattered throughout the world. The class was prepared by its teacher Mrs. Helen Levinthal Lyons.

The following graduates participated in the program:

Ruth L. Benjamin; Lila Bilgore; Dorothy Gribetz; Rosalie Gross; Betty Joseph; Betty Kaufmann; Bernice Levitt; Norma Miller; Judith Moss; Rhoda Perlstein; Betty Peshkin; Joyce Rottenberg; Selma Racer; Frances Samberg; Harriet Shure; Shirley Sholin; Gisella Stein; Phyllis Serman.

CONGRATULATIONS

Our heartiest congratulations and best wishes to the following:

Mrs. Samuel Barnett of 1376 President Street on the occasion of the marriage of her son Herbert Barnett to Miss Maxine Hamburger at the Center on June 25th.

Mr. and Mrs. A. L. Goldman of 576 Eastern Parkway on the marriage of their son Sidney to Miss Roslyn Soloway at the Center on June 23rd.

Miss Ruth E. Kuflik, daughter of Mrs. Aaron Kuflik of 609 Empire Blvd. on her marriage to Mr. Samuel Schnell, Jr., at the Center on June 23rd.

Mr. and Mrs. Louis N. Jaffe of 1335 Carroll St. who celebrated their 25th Anniversary on June 27th.

Rabbi and Mrs. I. H. Levinthal upon the marriage of their son Lazar E. to Miss Edythe J. Lipsig, daughter of Mr. and Mrs. Irving Lipsig of New Rochelle on Friday, June 28th. The bride was a member of the second graduating class of our own Center Academy.

Mr. and Mrs. Morris D. Metzger of 405 Crown Street upon the birth of a son on June 15th to their children Mr. and Mrs. Bernard Metzger.

Dr. Leonard Posner, son of Mr. and Mrs. Louis Posner of 20 Plaza Street on his marriage to Miss Shirley Meyerson on May 26th.

Mr. and Mrs. Nathan D. Shapiro of 1400 President Street who celebrated the marriage of their daughter Helen to Mr. Leon Quat at the Center on June 25th.

Mr. and Mrs. Jacob H. Tuchman of 225 Eastern Parkway whose daughter, Gertrude was married to Mr. Jack Zuckerman on June 6th.

GRADUATIONS

Hearty congratulations and best wishes to the following graduates:

Dr. Jules Bryan Aaron, son of Mr. and Mrs. Hyman Aaron of 985 Park Place completed his internship in the Montefiore Hospital and will continue interning at the Beth Israel Hospital in New York City.

Miss Berenica Grayzel, secretary of the Center Hebrew School on the occasion of her graduation from Brooklyn College with the degree of B.A.

Leonard Posner, son of Mr. and Mrs. Louis Posner of 20 Plaza St., who was graduated from the University of Maryland with an M.D. degree.

SABBATH SERVICES

Kindling of candles at 8:14 o'clock. Friday evening services at 6:30 and 7:30.

Sabbath services, Parsha Korah, will commence at 8:45 A.M.

Dr. Levinthal will preach on the portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

Mincha services at 6:00 P.M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 8:00 P.M.

SPEEDY RECOVERY

Best wishes for a speedy and complete recovery are extended to Dr. Nathan A. Horowitz of 886 Saratoga Avenue.

BAR MITZVAH

Hearty congratulations and best wishes to Dr. and Mrs. Percy Lewis of 55 Eastern Parkway, upon the occasion of the Bar Mitzvah of their son Edmund Ronald which will be held at the Center on Saturday, June 29th.

FOURTH OF JULY GYM SCHEDULE

The following gymnasium and baths holiday schedule will be in force on July 4th: 10 a.m. to 2 p.m. for men and 2 p.m. to 5 p.m. for boys.

"WHAT WILL BECOME OF PALESTINE?"

(Continued from page 16)

the culture spreading dictators. Arab existence hangs on the defeat of the axis. Even the people of India, determined to accomplish their independence, are temporarily shelving their laudable ambitions, and are indicating their support of England.

Finally comes the question: "What can and should we Jews of beloved America do for Palestine in these very critical times? Shall we mourn our loss in advance? Shall we fold our hands in tearful resignation and cry, "Alas for our wasted efforts — alas for the money we contributed?" — Or, like free men, with faith in our God, and with determination in our hearts, shall we *redouble* our efforts and imitate our courageous brethren in the Palestine danger zone, who, this very day, are building new settlements and conquering hostile nature itself?

Can we here, in comparative safety, afford to weep and falter for Eretz Israel, when that Land of our Forefathers itself is "Carrying on as usual," calmly and nobly?

Not "What will become of Palestine?" is the crucial question. But "What will we do?" is the paramount problem.

SECRETARY WALLACE AND THE JEWISH CHARACTER

(Continued from page 10)

Originally the idea of the justice of Jehovah Lord God was a very narrow idea indeed. The ancient Hebrews undoubtedly believed that there were other tribal Gods which were almost as strong as their God. They hoped and believed their God was superior although at times their faith wavered.

But as the problem of Hebrew life became more complicated, the Jews came to look on Jehovah as being God of all the world, the redeemer of all mankind.

In reading the literature of the Jewish Education Association I have been impressed with the following quotation: "The ethical and religious training of Jewish children must be in terms of their own religious heritage. Let them, above all, appreciate the profound harmony that reigns between the spirit of America and the teachings of their faith. What can be more tragic, in a time like the present, than the Jew who is ignorant of the greatness and glory of his people, of what they have done and are doing for the progress of mankind, of the heroic struggle they have waged for the glory of God and the brotherhood of man?"

It is because of this quotation that I am here today. These are times of great trouble for Jew and Christian alike. Both Christians and Jews in times of such trouble gird up their spiritual loins and in so doing many of them find their greatest strength in the Bible. In these days when it seems as though all the forces of Hell have been unchained we reach out toward the God of our fathers and find in the Old Testament the following quotation:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I have commanded thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

It was this commandment on which

such unusual emphasis was placed in the Old Testament which Jesus took as a foundation on which to build his superstructure, "Thou shalt love thy neighbor as thyself."

The God of the Jews and of the Christians is a just God. A God of battles, yes. But not a God of violence, fraud, deceit and hideous injustice. Such gods stalking out of the forests of an ancient paganism have been turned loose in these later days. They will perish as such gods have always perished. The struggle will be titanic and before we triumph it will be necessary to summon every possible source of spiritual strength to give the necessary driving power to our material strength.

There is very little in common between the Prussian militaristic spirit and the traditions of the Jews and Christians. Very few of us, I am sure, have anything against any of the Germans in the United States. The ancestors of most of them came to the United States to flee the imperialistic Prussian militaristic spirit. This spirit which is a veritable anti-Christ, exalts that which America abhors. Whether we be Jews or whether we be Christians, we in the United States hate the thought of the State marching in as an over-mastering overlord. Most devotedly do we believe in the sacredness of the individual. In the main, we believe that the State lives for the individual and not the individual for the State. Therefore, we believe in freedom of religion and freedom of expression. We believe the State has no powers except those which have been granted by the people. The imperial Prussians, on the other hand, believe the individuals have no power except insofar as it has been granted by the State.

* * *

The spirit of democracy is in complete accord with the spirit of the Jewish and Christian faiths. Democracy, as I see it, has in it the following seven elements:

1. Action based on the will of the majority after the people have had opportunity to inform themselves as to the real facts.

2. Freedom of speech, press, art, science and religion.

3. Stability, order, and the avoidance of violence, bloodshed and anarchy.

4. Promotion of a stable but ascend-

ing general welfare by increasing the productivity of the people and distributing the income as evenly as possible without destroying incentives.

5. Belief in the sacredness of the individual and in the unlimited possibilities of both man and nature which can be made manifest if those who are gifted in science, art and religion approach the unknown reverentially and not under the compulsion of producing immediate results for the glorification of one man, one group, one race or one nation.

6. Joyous faith in a progressive future based on the intelligent and constructive efforts of all the people to serve the general welfare.

7. Tolerance and humor in recognizing the right of all men to be different.

When democracy is threatened from time to time by a huge psychic entity like that of the imperial Prussian militaristic spirit, it may be necessary to employ many of the weapons which we so heartily detest. Many individual rights may have to be sacrificed for a time to the Democratic State in order to avoid the worse fate of being sacrificed to the imperialistic State. We love peace and democracy but we must be realistic, not realistic merely in the sense of being hard-boiled believers in military preparedness, but realistic in the sense of understanding the ultimate forces which make for peace, justice and democracy.

In the long run the real peril to democracy is within our own nation, within our own group, within our own hearts. It is quite possible that 10 or 20 years hence the totalitarian States as we know them today will be completely demolished. It is equally possible that genuine democracy will be even more threatened than it is today. We in the United States have attained a fair measure of political democracy, but we have done very little in perfecting a genuine economic democracy. In this effort the Scandinavian countries, by their skillful blending of cooperatives, government ownership, corporate business, government spending and government budgeting, had outstripped us. Partly this was because they were small. Partly it was because of the uniformly high standard of education and the similarity of training of all the people.

An economic democracy must develop a powerful concept of the general welfare. Even as the ancient Hebrews day after day, morning, noon and night, taught their children to love God with heart and soul and might, so must we continually teach our children not merely to love God in that manner but to realize that the manifestation of our love for God here on earth is the service of the general welfare. This is quite a different thing from the Prussian concept of the service of the State, because it is something imposed from the heart within rather than by command from above. Democracy is not anarchy. Democracy involves education and the worship of similar ideals. Genuine economic democracy cannot be a hollow thing, a mere lip service. It must work continually at the problem of the increased production of wealth and a more equitable distribution of that increased production. * * *

In recent years many efforts have been made to give bodily form to the spiritual message of the prophets. The cooperative effort which has flowered so marvelously in Scandinavia, Switzerland and Holland is such an effort. So also is the Zionist resettlement in Palestine. And so I believe are many of our own New Deal efforts such as Farm Security, Self Subsistence Homesteads, etc. Everywhere people are longing to lead the simple, cooperative life of neighborly fair dealing. In China, in Latin America, in fact in nearly all areas not afflicted by totalitarian blight, experiments are being tried which would gladden the hearts of the prophets of old.

The democracy of the future will not only have its roots in the best of the sacred literature of the past but also in science. The science of genetics, for example, will, I am sure, overthrow Germanic racism and serve as one base for an enduring democracy. The geneticist of the future will, in my opinion, join the Lord in appreciating the possibilities of all the peoples of the earth. On the average, the children of the poor have just about the same potentialities as the children of the rich. In the same degree of latitude the people of one race have just about the same inborn ability as the people of another race. The differences in tradition, in religion, in education, and in food are tremendous. The group differences in inborn characteristics are far less.

All men are not born equal but if

a thousand children of one economic group are given the same training and care as a thousand children of another economic group, the results will not be greatly different. There will be feeble-minded in both groups and geniuses in both groups. And so I say that the ancient year of Jubilee which every fifty years freed the oppressed, was soundly conceived from both the genetic and democratic point of view.

WHENEVER we examine history we find that it is dangerous not to bring about economic democracy and it is almost as dangerous to do so. Revolutionaries almost always claim too much, and the results are disappointing. Sometimes they are disastrous. For example, according to Josephus, the Jewish nation in the year 70 A. D. came to an end because the poorer Jews felt they could right their economic wrongs by storming the archives and burning their mortgages. Anarchy resulted, and the Romans dispersed the Hebrew nation. Discontented debtors had much to do with creating the kingdom of David also with ending the Hebrew nation. In one case a constructive result was obtained, but in the other anarchy and destruction.

Neither in the Palestine of the judges, of the kings, of the exile, of the post-exile, or of Jesus, were conditions like those of today. In those days there were neither telephones nor automobiles nor corporations. The Jews of Jesus' time had no responsibility for governing their own nation. It is not surprising, therefore, that we should find so little in the Gospels about permeating the economic and political order with a sense of spiritual responsibility on behalf of the people. Ground under the heel of an alien race, the Jews of the time of Caesar Augustus could care for the ill-clad, ill-housed, and ill-nourished only on a very simple local basis. It would have been completely impractical to have thought about the problem except on a local basis. In brief, the problem of the general welfare was a local problem in Jesus' day. Today it is only partly a local problem, and the national and world problem cannot possibly be overlooked. Most of the readily quotable verses of the Bible, if we follow sound exegesis, apply most forcibly to local problems. Those religious people who steep themselves completely in Bible texts without regard to their inner meaning would

be much happier, therefore, if all national and international problems could be returned to their local form.

In the time of the prophets the Jews had a much greater responsibility in international affairs than in the time of Jesus. We therefore find in the prophets somewhat more attention given to international problems. Jeremiah as he looked into the heart of nations was moved to prophesy. "Behold evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."

* * *

Fundamentally, and in the long run, our fight is not against Nazism or Communism or any of the other dread psychic entities. These are merely manifestations of something evil which to some extent we have among us, even in the United States. As St. Paul puts it, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places."

Somehow it has always seemed to me that the final triumph of peace, democracy and justice was never more beautifully portrayed than by the prophet Micah in the following words:

"But in the last two days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; For the mouth of the Lord of Hosts hath spoken it. For all people will walk everyone in the name of his God and we will walk in the name of the Lord our God for ever and ever. In

that day, sayeth the Lord, will I assemble her that halteth and I will gather her that is driven out, and her that I have afflicted."

The old and new testaments are completely interwoven with our democracy. The passage from Micah which I have just read visions a land populated by small men operating their own farms, men free to worship God in their own way. Compassion is had upon the poor and afflicted. Perhaps Micah was overcome by his vision. Perhaps he did not see accurately. Possibly he was impractical. And yet that vision will be an inspiration to a hundred generations as yet unborn. If the fire of that vision is kept alight the day will come when economists and state builders will give it bodily form. Then we shall have a practical economic democracy fitted to serve the Lord, because every individual citizen will have written in his heart the joy and understanding of the general welfare.

In conclusion I wish to say that the

Jewish tradition, the Christian tradition, the Democratic tradition and the American tradition are all one. It is right of course that both Jews and Christians should take pride in their respective heritage. But they should not allow this pride to shut themselves off one from another. The general welfare of American democracy calls us to big things. On us may depend the fulfillment of many a Biblical prophecy in the trying years ahead. To preserve our democracy we must realize that the dictators have definite designs on this hemisphere. Pan America must stand on guard against both the desperate and the ruthless. We must stand for peace in this hemisphere but to make sure of that peace we must be fully prepared. I know that the Jewish Education Association will do its part to see that the traditions of the past are made into the fruitful realities of the future in terms of a broad and alert Americanism. Our motto must be "Peace Through Preparedness."

THE LITTLE OLD CEMETERY ON THE BOWERY

(Continued from page 11)

The oldest decipherable inscription in the Cemetery is over the grave of Benjamin Bueno de Mesquita, interred in 1683. The translation reads:

Beneath this stone is buried
He who was Benjamin de Mesquita
Died—and from this world was
taken

On the fourth of Heshvan.
His blessed soul

Here from the living separated.
Wait for thy God! who will revive
The dead of His people in mercy
To enjoy without end Eternity.

When in 1856, the New Bowery Cemetery was opened by authorities of the Common Council of the City of New York for the purpose of extending the Bowery to Franklin Sq., the Congregation Shearith Israel was compelled, upon the City's request, to remove 256 graves to its cemetery on Twenty-first Street, a little west of Sixth Avenue, which was purchased in 1829. Rev. Jacques J. Lyons, the revered *hazan* of the Congregation, superintended the removal and reinterment of 70 known bodies and 186 unknown. The remains were deposited in separate coffins, three of which were re-interred in the present burying ground of the congregation of Long Island. The graves, in many instances, are marked by tombstones

brought from the old cemetery when the Bowery was opened.

The list is too lengthy for publication. The oldest of them are as follows:

Abraham Haim de Lucina, died Menahem 26, 1669.

Sara, daughter of Saul Pardo, Si-van 19, 1690.

Mordecai, son of David Abendan-on died Nissan 21, 1690.

Bianca, daughter of Isaac Henri-ques Granana, died Iyar 1, 1690.

Joseph, son of Saul Pardo, Nissan 29, 1690.

Bilhah, daughter of Isaac and Rachel Marquis, died Tebet 3, 1697.

Elihau Ilhores, died Ab 3, 1699.

Sara, wife of Isaac Henriques Gra-nana, Adar 28, 1708.

Sarah Bueno de Mesquita, October 24, 1708.

Ischak Pinhas, 1710.

Sara Rodriquez Riveria, Elul 2, 1727.

A PROGRAM FOR YOUTH

(Continued from page 12)

are very broad generalizations. Almost everybody here knows the concrete examples that I could give if I had time. I wish to feel that you recognize completely the necessity of somehow or other squaring the cir-

DISGUISED NAZI AGENTS IN NEW YORK

INVESTIGATIONS made by the Joint Boycott Council of the American Jewish Congress and the Jewish Labor Committee have disclosed that thousands of packages allegedly containing food but suspected of containing other materials are being shipped monthly from this country to Germany. The Council says that millions of dollars worth of business has been solicited in food packages for Germany by firms pretending to be independent but actually intimately connected with the German Consulate in New York and other official German agencies. The two major companies engaged in this activity are Mitropa, Inc. and Fortra, Inc., of this city, which have been traced to the German Consulate.—L. L.

The Hebrew Sheltering and Immigrant Aid Society (Hias) has undertaken a special emergency campaign for a "Rescue through Emigration" activity. The sum of \$1,000,000 is being sought to utilize immigration possibilities in Central and South America.—L. L.

cle, that is, preserving freedom, while at the same time not allowing the imposition of discipline, but voluntarily accepting sufficient quality and quantity of discipline as will be necessary to preserve that very freedom and individualism. One of these days some philosopher will write a brochure on the subject.

In the meantime, I think I will have discharged my duty if I ask the incoming president to stand for a moment and not as a matter of oath, not as a matter of swearing, but as a matter of an obligation of the spirit, as a matter of a self-imposed duty and discipline, to say that he, too, feels that the Young People's League of the Synagogues of America will find their proper function and find, if you will, their proper excuse for being, if and when they realize that we, in this coming generation, must somehow or other bridge the gap between the ancient tradition of Israel, valuable as it was, and the necessities of living in a modern, confused, chaotic, broken, struggling, hypothetical and experimental period.

INSPIRED IMMIGRANT

(Continued from page 6)

to those who knew him best. For twenty years he was the general manager of the largest foreign language newspaper in the United States. Through all that time he interpreted events and social trends in such a way as to build a growing appreciation of our habits and institutions among men and women whose provincial life gave them little opportunity to see America steadily and to see it whole. Meanwhile, his unblemished integrity and strength of mind won him a unique place among the leaders of the city, so that it was natural that he was himself called to a place of leadership in its political life when the opportunity came.

Whenever I think of our great metropolis with its swarming mixtures of every people and race, I remember two immigrants with deep gratitude, for they personify the shining gifts that our citizens have brought to us. One of them is Jacob Riis, born in Denmark, but later a friend of Theodore Roosevelt and a brilliant champion of justice in political life. The other is our hero of tonight. Born in Poland, he too became a truly great citizen, and so I name as our unsung American, B. Charney Vladeck, lover of liberty and friend of the people.

Within a year of taking office in the City Council he died. Hundreds of thousands of men and women lined the streets of the East Side on the day of his funeral. The auditorium in which the service was held was packed with mourners, among them the Governor, a United States Senator, the Mayor, and many other leaders of all faiths and backgrounds. On that same day, newspapers in Warsaw, Rio de Janeiro and many other cities of the old world and the new were lined in black to mark his passing. And his city has named for him one of its housing projects, for in the elimination of bad living conditions he was an acknowledged and valiant expert.

The career of a man like this brings home to me one superb strength in the democratic way of life. It gives all sorts of talents their chance.

Here was a man born in humble circumstances and belonging to a people who were despised in his homeland. In the conditions prevailing there he was not allowed to express himself. All the opportunities and political

power were in the hands of a select group. He was shut out. Yet he had extraordinary gifts, gifts that cried to be put to work to serve people. Instead of allowing him to rise to the natural leadership that his talents justified, the tyrant suppressed him. Who suffered? In the widest sense, the country of Russia itself suffered. It was a poorer and weaker land because Vladeck was prevented from rising to his own level in its life.

Democracy does its work in a wiser way. It does not say that leadership is restricted to this group or to that. It has no special class of governors. It asserts that every person in it shall have the chance to take whatever place his talents can justify his taking. Thus it never lacks for leadership because it draws on the whole reservoir of all the lives of all its people. Even a poor immigrant coming down the gang plank with nothing but an empty basket on his arm can climb to an honored and trusted place if he can prove his loyalty and display his talents. In an autocracy, the leaders of a nation have to be drawn from one family. In an aristocracy, from a limited number of families. But in a democracy they come from any family. Wherever talent appears it can be used.

Just see how sensible this is. Suppose I were to ask you where I should now go to find the leader of America twenty years from now. You would have to say that you cannot tell me. No one of us can guess whether he or she will appear from the families of the rich or of the poor. We simply do not know. He may be a person of the East or of the West, of the North or of the South. There is no possible way for us to tell. The only thing we can say is that when we need that leader he will appear, for in the multitudes of our people there is somewhere the gift for every task.

The other side of this assertion is this. Because we cannot foretell where the individual is upon whom we may have to depend in some future day, the part of wisdom for us now is to make sure that every boy and girl in our whole land has a full opportunity to develop his or her talents to the utmost. The best insurance we have against bankruptcy of leadership is to keep the doors of opportunity open to every last citizen of our land. Human nature is so full

of surprises that we cannot prophesy from what unlikely places a genius may emerge. If I knew of no other argument for the ultimate triumph of democracy than this, I would still assert that democracy is the most powerful pattern for the organization of society that we have yet found as long as it gives every last individual a chance to discover and develop all the talents that he has.

In the presence of this concept, all the pretense of the divine right of kings, all the pompousness of aristocracy, all the silly madness of racial superiority fade into petty absurdities. Men are men, and to some men is given the special gift. The wise society is that one which gives all men such freedom that every man can bring his best gift to the common life. The nation that exiled Vladeck impoverished itself. We took him in, and we are the richer for the gifts that he devoted to his beloved America.

THE AMERICAN PRESS

(Continued from page 7)

the most powerful weapon for the spread of Jewish power is the press. As money serves the material so does the press serve the cultural means for enslaving the nations. Because whoever is able to read handles a newspaper, and a few of the greater publications, such as the *Times* of London, have a circulation of over one million. But . . . equally potent are the International News Services in the image of the Jew-founded Telegraph Bureaus such as Wolff, L. U., Reuter, et al, with their International news connections."

The London Times, of course, is not owned by a Jew, now and never has been owned by a Jew in the 200 years or so of its existence. Neither are the Northcliffes, the Rothermeres, or the Beaverbrooks Jews, and they control the bulk of the British press. De Reuter was a pure-bred German "Aryan," and a good Catholic in the bargain.

ON certain walls in Vienna, it is said, appeared the inscription: "Out with the Jews." The following day an added line was found, "In with the Nazis." The authorities apparently did not appreciate the second inscription for they hastily had troops remove it. The walls on which the lines had been written surround a cemetery.

—L. L.

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The Brooklyn Jewish Center Review

AN ANSWER FROM RABBI
LEVINTHAL TO A YOUNG
JEW WHO JOINED THE
OPPONENTS OF CONSCRIPTION

FRANCE'S JEWISH
SCAPEGOATS

THE JOINT DISTRIBUTION
COMMITTEE UNDER PRESENT
CONDITIONS

THE UNDERSTANDING
ARTHUR SCHNITZLER

JEWISH EVENTS REVIEWED

SEPTEMBER

1940

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BROOKLYN JEWISH CENTER REVIEW

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No. 3

FRANCE'S JEWISH SCAPEGOATS

EVER since the memorable day in June when the government of Marshal Petain sued for an armistice at the hands of the Hitler government, attempts have been made to properly evaluate the causes that brought about the tragic collapse of the Republic of France.

Without going into a detailed analysis of the different factions that are being blamed for the disaster, it is evident that the country must have been corrupt to the core, otherwise it would have made a much better showing than it did. A country possessing the resources of France, with an army that was considered the best in Europe, could, if possessing proper morale and leadership, have withstood the onslaught of the Nazi forces for a much longer time than four weeks.

Marshal Petain himself, in a recent statement, asserts that the collapse of France was not due to the blows of the enemy. Hitler, he says, won the war against France by appropriating French principles in constructing his Third Reich on the purest and most authentic French traditions. The "New France," therefore, is not an imitation of Nazi design, but a reappropriation of genuine French ideas. In view of Marshal Petain's previous statement that the Vichy Government "has a rope round its neck that the Germans may twist at will" we may assume that the statements and actions of the French leaders are the result of a desire to curry favor of the Nazis at whose mercy the entire country is at the present time.

It is in line with this policy that one must view the recent arrest of Leon Blum and the previous indictment of Georges Mandel, who was interned together with several other former political leaders of France.

Blum was not a member of the government which declared war against Germany. He was not called to participate in the government that prosecuted the war. When Reynaud succeeded Daladier three socialists were

appointed to the cabinet. Blum was not among them. As leader of the French socialists, and, true to the party's traditions, Leon Blum sought peace by disarmament. As Prime Minister, when the menace of Hitlerism became apparent, he was responsible for obtaining the highest appropriations for armaments. Later, when the war danger became clearer, and his successor, Daladier, urged appropriations for the realization of an armaments plan extending over four years, Blum obtained the support of his political friends, the socialists, who for the first time in their history, then voted appropriations for defense.

The accusation will undoubtedly be levelled against him that he instituted the forty hour week in France and thus retarded the rearmament program of the country. Blum was the leader of the Popular Front, and the bill was presented in the name of the government in which several political parties participated. The law was not forced upon the country by a dictator but was passed by the two houses of Parliament in accordance with the provisions of the French constitution.

The other political leader whom the "men of Vichy" have singled out as the scapegoat is Georges Mandel, who was the Minister of Interior in the last French cabinet. A brilliant intellect and a great French patriot he managed to survive the muddy French politics without ever being involved in any of the political scandals that often rocked the country. Disciple and collaborator of Clemenceau, he gave his very life to promote the welfare of his native France.

Elie J. Bois, former Editor of the *Petit Parisian*, describing the last meeting of the cabinet before the capitulation of France, states: "In these historic days this man was the soul of France. Georges Mandel showed himself to be the true spiritual son of Clemenceau—the Clemenceau of 1918, who won the war because, when Paris was threatened in 1918 and the whole

front seemed to crumble, he shouted, 'I shall keep on fighting.' M. Mandel followed in his footsteps when he said to the defeatists at a Cabinet meeting: 'I am surprised to hear of capitulation from Ministers newly appointed to strengthen the war Cabinet.' Mandel might have won had not the plotters exploited his 'non-Aryan' origin, in spite of his obvious patriotism."

The tragedy of it all is that men in this country who should know better are parroting the accusations of the Nazi propagandists and their willing tools in France that Blum was responsible for the downfall of that unhappy country. The name of Blum has even been injected into the present political campaign, and America is warned to avoid the blunders committed under his administration.

It will be apt to quote from one of the brilliant Dorothy Thompson's recent columns: "... At home, we hear words from those who aspire to political leadership—and, again, the meaningless explanation: 'the fault is due to the Popular Front, to Leon Blum. That means: This unique disaster that ends an epoch is due to a brief incidental interlude in the history of a people ambling toward destruction. I am terrified as I listen to these explanations. M. Blum and his government emerge as one blurred face in a company of ghosts. I find no sharp, distinguishing features between Flandin and Daladier, Gamelin and Weygand, Paul Reynaud and Mandel, Bonnet and Blum, the Comete des Forges and the Confederation of the Trades Unions. Petain and Baudoin, and Laval. All of them were members of the same society, reading from Left to Right or from Right to Left."

In a larger sense, perhaps, it is not altogether strange that at a time when France is erasing from its life the immortal motto of the French revolution, Liberty, Equality and Fraternity, that Mandel and Blum should be singled out as the leading scapegoats of that sad company which is being made to endure the ordeal of Riom.

—J. G.

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

"וְיָשֻׁבׁוּ לְבָבָם מִן הַיָּדִים"

It is in a perplexed world that we find ourselves today. In that chapter of the Bible known as the *Torchecho*, which enumerates the horrible punishments awaiting a sinful generation, there is one curse that seems to have come upon us today in great force—"I will appoint confusion upon you." There is confusion all about us, and, worst of all, confusion in our thinking.

On no subject do I find so much confusion, so much obscure thinking, as on the subject of peace. And it is strange that this bewilderment is to be noted even among so-called intellectuals.

Now, I well understand the attitude of the left-wingers whose thinking is controlled by Moscow or Union Sq., who follow in blind faith every word and every interpretation that comes from their accepted oracles. It is, however, not so easy to understand the attitude of those who are supposed to be truly liberal and yet fail to see that the stand they take is the greatest danger to those very ideals that they are supposed to cherish.

The other day I received a long letter from a young man in Washington addressed to the "Leaders in American Jewry." He prefaced the letter with a biographical sketch of himself, saying that he has a Phi Beta Kappa key from a prominent university, that he was a leader in all his classes, etc. His main thesis was directed against the Burke-Wadsworth Conscription Bill. But his reasoning went further. President Roosevelt, in espousing the Defense Program, was doing what Hitler first did, therefore he is Hitlerizing America. Hitler drafted his young Germans; Roosevelt now wants to draft the young Americans, therefore he is but another Hitler. The writer then appealed to the Jewishness of the leaders to whom he addressed himself. The Jew is the first to lose in case of war, he declared, therefore, the Jew should oppose these acts of the President and Congress. They will lead us to war, and therefore to the terrible fate that awaits the Jew.

I am taking the liberty to quote the

following passages from my reply to this letter in the hope that they may help to dispel the fallacious reasoning not only of this one misguided youth, but of others like him who are confounded because of the curse of confusion that has come upon them:

"To be very frank, it was a good idea for you to give a sort of biographical sketch of yourself and to tell your accomplishments at college, otherwise your letter would give no evidence that it was written by one with such a background.

"I often become very discouraged with our colleges and the education which they offer when I see the muddled and befuddled thinking of some of their graduates. Your letter is such a conglomeration of illogical reasoning that I am still wondering if it was really written by one who was supposed to imbibe such knowledge as you say you did. I am not going to dignify your remarks regarding Roosevelt with a reply . . . Also, I cannot argue your main premise because we differ fundamentally in our understanding of the Burke-Wadsworth Bill. You see it as the first step to war; I see it as the first step to real peace. Believe me when I say that I am as much interested in keeping America out of war as you are. I well know the evils of war.

"But my reading of modern history teaches me that the tragedy of France and the tragedy of England came about because these countries held your philosophy and failed to prepare an adequate defense against war. I want America to be spared the tragedy that has overtaken them. That is why I believe that we must arm ourselves. That is why I believe in the Burke-Wadsworth Bill which conscripts the manpower and wealth of America in time of peace so that our strength shall make us safe from war.

"That one thing in your letter, however that distressed me most, was the indirect insult that you hurl at the Jews of America. Your whole reasoning seems to imply that since we Jews may suffer more if a war should come, therefore, we should oppose a

policy even though the welfare of America demands it. I say again that this is an insult to the Jewish citizens. All of us, with the exception of the small handful of Stalinists, are interested primarily in the welfare of America.

We know that the welfare of America will also mean the welfare of all its citizens, including the Jews. I refuse to look upon the problems facing America solely from the point of view of a Jew. I do not believe that you have done any service either to America or to the Jew with a letter such as you wrote. Unfortunately, you are one of many young Americans who have lost their moral stamina, who have become flabby in their thinking, who have become cowardly in their outlook, who are willing to see justice and truth trampled as long as their own flesh remains untouched.

"This is not the spirit of Judaism. I should like to refer you to the first chapter of the Ethics of the Fathers, in which the Jewish conception of peace is outlined: 'The world rests upon truth, upon justice and upon peace.' You notice that in the wording used by this rabbi certain fundamentals must precede peace if the peace is to be worthwhile. There must be truth and justice, if peace is to have any validity. To have peace without truth and without justice is one of the greatest curses that can face humanity, for it is no peace at all—it is only a brief prelude to another war!"

How little such people as my young correspondent understand the true meaning and the demands of the ideal of Peace. Alas, we are living in a day when those who are bent on destroying the peace of the world know only one language—force, and respect only one thing—again Force. Not to prepare now, to keep America defenseless, is the greatest encouragement that we could give to those modern barbarians to unleash their wrath upon us. To enjoy real peace, to keep the danger of these cruel despots from our shore, to make them respect our way of life, one thing above all is essential: to prepare, and to prepare with all the strength that is in us.

Isaac H. Leventhal

THE J. D. C. UNDER PRESENT CONDITIONS

By ARTHUR SETTEL

The following is an official statement prepared for the "Review" by a member of the United Jewish Appeal. It answers many questions about the work of this life-saving organization which many have been anxious to ask.

AT this moment there are 5,500,000 Jews in Europe who are being sorely tried as the heavily mailed fist of totalitarian and total war cracks down upon them. Those who have lived in countries like Czechoslovakia, Norway, Denmark, the Netherlands, Belgium and France, which were devoted to the ideals of freedom and democracy, have been caught up in the sweep of war and destruction that engulfed all of Western Europe but the fate of the Jews in these lands is worse than that of their fellows. Those in Roumania and Hungary and Yugoslavia, countries which have been snared in the orbit of the Nazi Empire, are the targets for repressive legislation as severe and as harsh as anything conceived in Germany. Hundreds of thousands of heads of families have been thrown out of employment, being deprived at the same time of the right to work—which is tantamount to a death sentence for many who are beyond our help because funds are not available with which to help them. Many are in prison, the charge against them being that they are Jews. Sharp, sudden and ruinous pogroms which are planned and executed by "officially inspired" crews of thugs and criminal elements, have been directed against Jews with terrible results. Starved and beaten, humiliated in their native lands, and hounded in countries where they have fled for shelter, European Israel is passing through a trial by fire which defies description.

The columns of our daily newspapers are crowded with reports from hitherto hospitable and liberty-loving lands, which tell us in telescopic messages something of what is happening to our people. Demonstrations against Jews in Paris . . . demands by a Vichy journal for "racial" laws modeled on those in the Reich . . . the enactment of violently bitter anti-Semitic laws in Roumania . . . the herding of Jews into a vast ghetto in Poland . . . Jews ousted from the pro-

fession in Slovakia . . . Jews in the former duchy of Luxembourg being forced to wear the yellow "badge of shame" . . . denationalization of the Jews in Italy . . . seizure of Jewish property in Hungary and elsewhere.

But there is an instrument which helps to alleviate this fearful suffering. This instrument is the United Jewish Appeal, which acts as the clearing house for all contributions to European relief, rescue and resettlement, Palestine immigration and up-building, and the settlement and adjustment of refugees in the United States through its three constituent agencies, the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, Inc.

Since its establishment 25 years ago the Joint Distribution Committee, one of the great arms of reconstruction and rescue through which Americans can translate their sympathy into concrete and effective aid, has been building up an efficient machinery and personnel that can cope with every kind of problem under changing conditions. Currently, with the permission of the German Government, the J. D. C. subventions programs of relief, vocational training, schooling of children, care of the aged and infirm and emigration assistance in behalf of the Jews of Greater Germany, the J.D.C. has the sole responsibility for providing for the needs, insofar as funds are available, of suffering Jews totaling more than 240,000 in Old Germany, about 50,000 in Austria and similar numbers in other lands within the German orbit. The work is done through central local committees in each of the respective countries.

In unoccupied France today there are more than 12,000 German Jewish, Belgian, Dutch and native French refugees congregated in primitive, makeshift camps. They are without funds, adequate food or any of their possessions. Outside these camps there are 20,000 refugees in desperate need of food and clothing. They must have a minimum of \$100,000 monthly even to attempt the work so frantically needed. And this estimate is based on

a sub-standard scale of 9 francs per person for food and shelter only. The estimate does not cover many other essential requirements such as demobilized Jewish soldiers and the needs of hundreds of children in charge of the society Ose.

From other parts of Nazi-controlled Europe, the J.D.C. has been receiving urgent appeals for help. In Amsterdam where 400 persons are ready for immediate emigration via Lisbon, \$100,000 is needed, apart from the internal budget. Through the United States Department, the J.D.C. has received an appeal from Belgian committees which have been advised against future repayment by the United Jewish Appeal. The Jewish Welfare Agency in Luxembourg has been reconstituted and requires a minimum of \$2,000 monthly. Portugal whose refugee relief problem hitherto required a subvention of only \$400 a month from the J.D.C. has now become a focal center for this work. For the month of July, \$2,500 was required; for August, \$3,500, and the figure must continue to rise. In Germany proper, Austria, Bohemia-Moravia and Slovakia, the needs are enormous and the J.D.C. is working without interruption, within limits of its available funds.

Perhaps the most challenging demands made upon the J.D.C. come from Nazi-controlled Poland where 1,250,000 Jews lack life's barest essentials. Because of curtailed appropriations, the J.D.C. Polish branch has already been forced to close some of the 850 relief stations which it operated in German Poland earlier this year. The threat impends that more of these institutions—possibly those which service 50,000 children daily—will have to shut down.

Here is the text of a cablegram received from its European headquarters by the Joint Distribution Committee a few weeks ago. It gives an idea as to the current minimum requirements of the J.D.C. program:

"For August require (1) \$50,000 refugee aid; (2) \$50,000 child, orphan care; (3) \$50,000 professional training and trade schools; (4) a \$30,000 medical work, b. \$10,000 chutzim, agricultural retraining; (5)

\$50,000 separately for Eastern Upper Silesia and Lodz above \$240,000 monthly budget necessary in cash and foodstuffs stop Urgent remit immediately otherwise compelled to close our assisted aid institutions stop Recommend urgently make larger advances to us."

Eleven thousand of the 15,000 refugees from Poland now in Lithuania are being fed daily by the Joint Distribution Committee whose representatives continue relief operations despite the Russian occupation and upon whom the full responsibility falls. In Hungary, Roumania, Yugoslavia and other Balkan States, hundreds of thousands of native-born Jews and refugees who are being declassified, uprooted and deprived of elementary human rights, are receiving every possible kind of assistance. Throughout South and Central America and in Shanghai the J.D.C. conducts extensive programs of refugee aid.

No. J.D.C. money has ever helped or is today helping the German economy. American dollars do not go physically into Germany or German-occupied territory. The J.D.C. has worked out what it calls a clearance arrangement which operates in this fashion: Prospective emigrants in Germany or Austria deposit Reichsmarks with the relief agencies of these countries. In turn, they are credited, once they have left Germany or Austria, with transportation costs which are paid for by the J.D.C. in dollars. The J.D.C. pays these dollars to the American President Line or the Japanese steamship lines, or some other shipping companies, but we do not send them into Germany. The only money available in Germany are the Reichsmarks which are left with the welfare agencies by the emigrants, and which are used to finance relief program there. Part of them are converted into zlotys and sent into Poland to pay for our relief programs in that country.

So you see, we derive a triple benefit from the dollars which the Jews of America contribute to the J.D.C. through the United Jewish Appeal.

First, thousands of refugees are enabled to emigrate through the payment of their steamship fares and landing monies with our dollars. This they could never do without the J.D.C., because although they may have the price of their transportation in Reichsmarks, those Reichsmarks are not valid for defraying steamship

passage. Shipping companies will accept only dollars, and the J.D.C. is the source of these dollars for Jews emigrating from Germany.

Secondly, the local currency put up in the countries of Greater Germany is used for vitally indispensable relief work, for feeding and housing and sheltering, for the education of children and the care of the aged, for programs of vocational training which will fit emigrants for new lives overseas.

Thirdly, by converting Reichsmarks into zlotys, the United Jewish Appeal is enabled to feed and house and give medical care to thousands of Polish Jewish children, who without us would be minus life's barest essentials. To keep these children alive against a better day when they may perhaps grow up into useful and productive adulthood, is one of the most challenging tasks that faces the Joint Distribution Committee.

Nor is any question of violating the British blockade of continental Europe involved in these activities. Because the work is conducted through local committees in each country, which secure the necessary supplies and commodities locally, the J.D.C. has never been faced with the problem of shipping materials across the Atlantic. At present, the sole requirement is money to be made available to the affiliated committees.

And now, what of Palestine, where 500,000 Jews, more than half of them fugitives from Hitlerism, have found a permanent haven home? How has the war affected these forward-looking people? Have they been able to counteract the economic setback resulting from the conflict of which they are a part? Does immigration continue? Are the newcomers absorbed into the industrial and agricultural fabric of the country? Does land colonization continue? Have we been able to continue to purchase further acreage?

British-Mandated Palestine is in the theatre of the war, and as such has been placed on a war footing. Jews of the National Homeland have been carrying on uninterruptedly the program of rebuilding, preparing the country for further immigration and colonization with funds supported by American Jews through the instrumentality of the United Palestine Appeal, constituent agency of the United Jewish Appeal for Refugees and Overseas Needs.

Although Palestine has endured one year of war, the Jewish community has maintained a steady tempo of progress in its program of construction. The flow of Jewish immigration has been sustained, colonization has gone forward and the establishment of new industries has helped restore the economic structure to normalcy. Alternative channels of immigration have permitted Jewish refugees to find their way to Palestine despite the closing of the Mediterranean. The maintenance of this situation depends to a large extent upon funds provided by American Jewry through the United Jewish Appeal.

Now, coming to this hemisphere, questions naturally arise regarding the immigration and settlement of refugees in the U.S.A., work that comes within the purview of the National Refugee Service, third of the constituent agencies of the United Jewish Appeal. What are the tasks of the N.R.S. and how does it function at this time? Has the war increased or diminished these tasks?

With the spread of the war zone, new avenues of escape have been developed through which refugees are able to reach the United States ports of entry from "waiting lands" in Latin America, Shanghai and England, and from Germany itself. The two most important tasks of the National Refugee Service is the distribution of refugees throughout the country so that they will not concentrate in the cities of their arrival, and their training for life in the United States. Over 6,000 refugees and their friends and relatives call at the N.R.S. offices each week to explain their need for immediate and long-range assistance. Such aid is given, in the form of temporary financial aid, help in job finding, vocational readjustment, loans, citizenship and language training, special assistance for professional men, farmers and refugee children, and resettlement. During 1939, the N.R.S. resettled 3,500 refugees on a national scale in cooperation with 750 local committees who accept the newcomers on the basis of previously pledged quotas. During the present year indications are that the quota of immigration of German Jews and other Jews under German domination will be filled even if emigration directly from the Reich should cease completely. The 3,500 who were resettled in 1939 represent only one re-

(Continued on page 30)

THE UNDERSTANDING ARTHUR SCHNITZLER

By EBRIA FEINBLATT

IN this day of predominating social mindedness and historical searching, the psychological dramas of Arthur Schnitzler may seem to some a bit dated, as though their very psychologicalness has been ploughed under by the host of disturbances and problems of the agitated present. But human relationships, despite all changing responses to changing environments, remain fairly unaffected; social problems and solutions do not deflect our basic natures and needs, emancipate them as they might. And so the eminent Viennese-Jewish playwright-physician dealt with people independently of their economic or social conditions, with people whose characters were their destinies, and indicated that their straits and conflicts were the result of certain propensities inherent in their individual emotional consciousness. The value of this variety of drama written by a man whose background was thoroughly medical and scientific is ultimately clinical and therapeutic, for being of the psychoanalytic school it exposes and underlines human character to the end that some folk may be inspired to become admirable — or at least aware of the grief and suffering human beings can deal one another if each remains locked in the tightness of his own breast.

"As long as men and women," wrote Pierre Loving in 1916, "will continue to be intrigued by the elusive enigma of life, by subtle states of the soul, by problems of the subliminal self, so long, we may venture to predict, will the plays of Arthur Schnitzler compel attention from the truly great audiences of the world..."

And studies of the "subtle states of the soul" are these problem plays of Schnitzler, with their significance both as reflection and index. "Intermezzo," for instance, is a fine unfoldment of the gradual failure of a highly intelligent couple to sustain friendship once their formal marriage is at an end.

For when the old marital conventions have been broken down and seen through, the wife emerges to realize and accept woman's right to and need for creative living with all the freedom it implies. She shakes off her husband's protecting hand which seeks to spare her the experiences for which she has always longed and

always repressed. Says the wife, Cecilia, a successful young operatic star, "Yes, that's it: now I can feel all those desires that used to pass me by as if deflected by a cuirass of insensibility . . . Now I can feel how they touch my body and my soul, filling me with qualms and passions. The earth seems full of adventure. The sky seems radiant with flames . . . And it is as if I could see myself stand waiting with wide-open arms." Cecilia and her composer husband, Amadeus, have realized that as intelligent adults they must both have greater freedom in their personal lives for intimate contacts than marriage allows. They decide to transform the marriage into a friendship, believing they are sufficiently detached. But upon the very first test they fail, particularly Amadeus, for he still loves Cecilia and finds her very attractive. For one night he again becomes her lover, but this lapse only convinces Cecilia the more of their need and right for complete separation. She feels that a rift has come between them which is permanent, and she tells him: "We were neither made to love each other faithfully forever nor to maintain a pure friendship. Others have become resigned—I can't — and you mustn't allow yourself, Amadeus. Our experiment has failed..."

Here we see that Schnitzler's attitude toward living called for almost unbridled experimentation, that he believed in individual fulfillment as the greatest, nay, the only value. This is the theme of his important plays, the aforementioned "Intermezzo," the moving "The Lonely Way," "The Vast Domain," "The Call to Life," "Young Medardus," an historical drama, and the famed "Professor Bernhardt." The remainder of his plays are of light moment, his first one-acters, "Affairs of Anatol," "Reigen," and various playlets such as "Gallant Cassian," and the sketches called "Living Hours." These are all flashes of moods, mostly of the twilight between lovers, people who are strictly types, created to deliver the author's cynical reactions to human affairs. They evoke the worldly, romantic, sophisticated atmosphere of traditional Vienna as it might have been some autumn

night—somehow sunlight is absent in Schnitzler; he was always in the dusk, the time for love or departure.

"Anatol," his first literary effort, consists of seven scenes, all played out by Anatol, a gay young blade, his friend, Max, and a woman. Anatol, as sentimental and superficial as a Viennese waltz can be, and as irresistible is always the lover, either disappointed or disappointing, and in most of the episodes the hour of parting is the hub of the conversation, for always Anatol has wearied himself . . . or his mistress. Short as the flashes are, they manage to bite into the most revealing traits of the characters, exposing their frets and foibles, their superficiality and infidelity, and of course, the inconstancy of love. "Reigen" is a record of ten cycles of intimacy between ten people who constitute a chain inasmuch as their promiscuity leads them from one to another as they change partners. Here we have the actual invasion into the chambers of passion, and we are conducted into them by a man who spreads no veil of elevation or romance over the proceedings but ironically discloses all the desires and deceptions which motivate the protagonists, from prostitute to nobleman. It is a round of sex adventure, and Schnitzler invites us to look in so that we, too, may weary of the endless intrigue he sees humanity embroiled in, in which life is nothing so much as preying, emotionally and psychologically as well as corporeally.

"Gallant Cassian" is a little satire rightly termed a puppet-play, for its characters are no more than dolls whose original desires are completely directed and deflected by fate. Light, fantastic, it is the delightful tale of a young country flute player, Martin, who hopes by his extraordinary luck in gambling to make enough money to buy the love of a certain beautiful, wanton dancer—or die. Having practised the art of love upon his young, simple sweetheart, Sophy, he is all prepared to depart for conquest when his gallant cousin, Cassian arrives, wins all of Martin's money, plus Sophy, fatally engages Martin in a duel, and runs off planning to desert Sophy for the beautiful dancer!

To turn from all this froth and fun to a tragedy like "The Lonely Way," written in 1903, is to turn to the other side of Schnitzler, the side occupied with conflict, particularly the conflict between "public" and "private" history. For every individual, there is, no doubt, a degree of dissonance between his own picture of what his life should be and what it becomes as a result of the press of societal circumstances. In his own life, Schnitzler, who died in 1931 at the age of sixty-nine, knew the conflict between successive generations, for it was always his father's wish that he turn his energies undividedly to medicine—which, of course, he did not do. And although he divided his life between literature and science, it has been rumored that even with his literary success he may have regretted his attention to letters, for eschewing them he might have equalled the career of his father, Prof. Johann Schnitzler, a renowned throat specialist.

In "The Lonely Way," the playwright deals with the most discordant enemies of social conformity, namely, the artists whose intense individualism causes them to detach themselves almost completely from those types of human relationships which are of such primary importance to others. The artists represent the consciousness which has its roots in intellectual or aesthetic creation rather than in deep-seated human contacts, and consequently they suffer from the loneliness of complete estrangement. So the drama is primarily a contrast between the people who express their familial instincts, and those who escape the ensuing entanglement.

Two old friends of the family of Professor Wegrat, a comfortable bourgeois, are Julian Fichtner, an artist, and Stephen Von Sala, a writer and archaeologist. Wegrat, president of an academy of plastic arts, is a rather frustrated man, one who in his youth lacked just the right amount of push to carve a career for himself as an artist such as his life-long friend, Fichtner. Instead, he married and reared a family of two children, Felix, an intelligent, sensitive lieutenant, and Johanna, a passionate individualist, strangely insensitive to the sufferings of others. Before Wegrat's wife, Gabrielle, dies, she gives Felix a portrait painted of her by Fichtner before her marriage. The picture, coupled with her strange attitude, drives Fe-

lix to wonder about Fichtner, to whom he has always been very much attached. The artist confesses that he is Felix's father, that he deserted Gabrielle on the eve of the running away because he valued his own freedom above all else, and left her to marry Wegrat to whom she had already been engaged. Fichtner's life, like Von Sala's, has been one of running away from human entanglements, but while the latter is fairly content with his choice, the former desperately wants the love of his son, having come to realize that he can no longer face the emptiness of living alone. But, too late. For Felix, realizing his father's basic selfishness, turns from him as from a stranger. And Von Sala, too, finds human kinship again too tardily, for when he is ready to leave on an archaeological expedition with Johanna, who loves him deeply, he learns he has not long to live — which news causes the girl to drown herself in a little pool in his garden where they had often sat and talked. And this act, in turn, is impetus for Von Sala to make his own dispatch with a bullet.

The importance of "The Lonely Way" lies in its honest confrontation of the arch-individualist with himself, in its probing into the ultimate values of human relations. Von Sala, chiding Fichtner for his sentimental about-face in regards to his son, says: "To love means to live for the sake of somebody else. Have we ever made a sacrifice by which our sensuality or our vanity didn't profit? And do you think that we could dare to turn to any human being, man or woman, with a demand that any gift of ours be returned? I am not thinking of pearls now, or annuities, or cheap wisdom, but of some piece of our real selves, some hour of our own existence, which we have surrendered to such a being without at once exacting payment for it in some sort of coin."

It is the play's great strength that all the characters unfold consistently, that none of them receive sudden changes in their state of being, but follow out to logical conclusions the fate their own personalities and motives have set into motion. In vain does Fichtner try to summon up before his son the love-bliss he gave his mother for a short time. Felix can only see her suffering through the long silent years she hid her secret. And Gabrielle was only one of the many women Fichtner abandoned,

among them, Irene Herms, one time famous actress who regards her life as wasted because she had not borne Fichtner's child. But, not only does Schnitzler insist that the extreme solipsist earns no human kin,—he adds as well the plight of the normal, love-giving person who like Professor Wegrat is also left alone as the path of his children branches. Says Wegrat at the end: "We have to struggle to keep our children almost from the very moment they arrive — and the struggle is a pretty hopeless one at that. But that's the way of life: they cannot possibly belong to us. And as far as other people are concerned . . . Even our friends come into our lives only as guests who rise from the table when they have eaten, and walk out. Like us, they have their own streets, their own affairs. And it's quite natural it should be so. . . ."

Thus, ultimately, the playwright sees for all, a lonely way, varying probably only in degree, and dependent on character and circumstance. For the Professor Wegrats the lonely way is lightened greatly by the fact that they gave much, although curtailing themselves as a result: for the Fichtners and Von Salas, the filchers of emotions, the grim knowledge that "Our follies and rascalities may remain hidden to others—but never to ourselves. In our innermost soul we always know what to think of ourselves." Thus, humanity resolves into two types: those who would dominate others and those who would dominate themselves, those who use others, and those who give themselves. And, according to Schnitzler, the "lone wolves" are not life bringers, but life destroyers, although in themselves they live with relentless vividness. For instance, Von Sala who reminiscently expounds to the ardent Johanna on the strange process which builds the landscape of the memory says: "The present—what does it mean anyhow? Are we then locked breast to breast with the moment as with a friend whom we embrace—or an enemy who is pressing us? Has not the word that just rings out turned to memory already? Is not the note that starts a melody reduced to memory before the song is ended? Is your coming to this garden anything but a memory, Johanna? Are not your steps across that meadow as much a matter of the past as are the steps of creatures dead these many years?" And when the

(Continued on page 28)

THE NEWS OF THE MONTH

By LESTER LYONS

DURING the past year about 18,000 Jews entered Palestine. The Jewish Agency for Palestine is distributing on regular schedule 6,000 immigration certificates at its disposal. Despite the war, the extension of Jewish colonization projects has taken place uninterruptedly. Fifteen new settlements are shortly to be established by the Jewish Agency and the Jewish National Fund on land already acquired. Over 100 settlements now in existence are to be consolidated and extended. The war has reduced foreign markets, curtailed credits, and caused unemployment in key industries. Between 10,000 and 12,000 persons are unemployed at present. Nearly half of these were unemployed at the beginning of the war. The creation of new industrial enterprises has absorbed many of the unemployed. Sixty new enterprises have been started this year. The Jewish Agency has a heavy burden in providing for the relief of Jewish residents as well as immigrants. The wanton Italian bombings of Palestinian cities have accentuated the relief problem. As part of its program to maintain the economic structure of Palestine, the Jewish Agency has given financial assistance to all branches of industry. In this country, the United Palestine Appeal is making a spirited effort to support the work of the Jewish Agency and the Jewish National Fund in meeting the normal as well as war-time needs of the Jews in Palestine.

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In order that Palestine might achieve agricultural self-sufficiency the government has granted loans of 100,000 pounds to grain growers. Consumption of agricultural products has increased greatly since the arrival of additional British, Australian, Polish and Czech troops.

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The British government has finally granted permission to Palestinian Jews to establish their own infantry companies. These companies will form a part of the British army. They will serve in Palestine and may be employed in neighboring countries for the purpose of defending Palestine.

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Within ten minutes after the first Italian bombs had been dropped over

Tel Aviv hundreds of trained volunteers, including 61 doctors, nurses, and stretcher bearers, arrived at the scene for duty. Many countries throughout the world have cabled to the municipality of Tel Aviv their sympathy and indignation against the Italians. The Emergency Committee of Hadassah has contributed 500 pounds for emergency hospitalization in that city.

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Arduous routes have to be followed by European Jews seeking to escape to Palestine. Because the Mediterranean is closed to shipping, Jews in western Europe are obliged to travel by way of Lisbon, Portugal, to the Cape of Good Hope, then to Bombay, Basra, and Palestine. This trip takes 46 days. Jews in Sweden and the Baltic countries go to Palestine through Russia. The Soviet government has arranged with the Jewish Agency for the issuance of transit visas through Odessa. Refugees in Yugoslavia or Greece can take the land route through Turkey and Syria. To assist immigrants using the Balkan route, the Jewish Agency has

opened a special office in Athens, Greece.

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The Nazi government has ordered Norway to confiscate 80 per cent of the wealth of its Jewish population before the end of the year. The seized funds are to be paid to Germany as part of the war debt of 200,000,000 Norwegian kronen which has been assessed against Norway.

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The Roumanian Minister of Education has issued a decree barring Jewish children, with a few exceptions, from the public schools. The Bucharest Bar Association has removed 785 Jewish lawyers from the list of lawyers eligible to practice in Roumanian courts.

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The Chamber of Deputies of Bolivia has approved the first reading of a bill which would cancel immigration permits in favor of Jews "in general and without exception," including permits already granted. The bill was introduced by a number of deputies who asserted that the "Jews are an unhealthy element" because of their "selfish social, racial and moral principles."

CATHOLICISM ATTACKS ANTI-SEMITISM

THAT Pope Pius XII has been subjected to vehement attacks in the Fascist-controlled Italian press because he has expressed compassion for the "terrible sufferings and grievous trials of Jews throughout Europe," is the assertion of Msgr. Michael J. Ready, general-secretary of the National Catholic Welfare Conference. Msgr. Ready charges Roberto Farinacci, Italian Minister of State and editor of *Regime Fascista*, with engaging in a "campaign of vilification against the Holy See and the Pope."

Several months ago Jacques Maritain, one of the foremost Catholic theologians and philosophers, was asked whether he was a Jew. His answer was "Alas, no, I am not a Jew. I regret it, for it is a great privilege to belong to the same race as Jesus Christ and the Blessed Virgin."

A strong appeal to Catholics to guard against all forms of anti-Semitism, whether conscious or unconscious, is made in an article in the July issue of *The Catholic World*. The author, Thomas F. Doyle, points out that many Catholics betray at times a tendency to disparage the Jews and to accept without question every calumny leveled against them. Mr. Doyle mentions the affinity between Judaism and Christianity and refutes the charges that the Jews are Communists and dominate American industry. In condemning organizations which propagate anti-Semitism the author declares, "It is folly not to recognize that the Jew has made unique contributions to the culture of the world, or to suggest that as a unit in many nations he cannot continue as a useful and indispensable force."

Dr. Andrew Efron of Yale University is reported to have found a secret key to ancient knowledge which is supposed to rationalize the accounts appearing in the Bible. Dr. Efron asserts that in the light of his discovery the ages of all patriarchs, from Adam to Noah, must be rectified. Methuselah, according to this scholar, lived only 192 years instead of 969; Adam 96 rather than 930; and Noah, when he built the Ark, was 48, and not 600 years old. Dr. Efron maintains that "the legends composing the Genesis receive a perfectly rational explanation and are entirely correct. They reveal to us the actual way of cultural-historical" origins.

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Rabbi Abraham E. Millgram, of Philadelphia, has been appointed the first Director of the newly-established Hillel Foundation at the University of Minnesota. Rabbi Millgram will direct a program of cultural, religious and social welfare activities for the 1,200 Jewish students at the university. This Foundation is the 43rd of the Foundations and Counselorships maintained for Jewish students by B'nai B'rith at as many colleges. Eleven more units are to be opened shortly. Over 30,000 Jewish students will be served by all the Foundations and Counselorships.

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That Jews make good farmers is the official opinion of Alfred Wagg, assistant secretary of the Inter-Governmental Committee on Refugees. Mr. Wagg, who recently returned from the Dominican Republic, said that the Sosua colonization project "is final proof that the canard that Jews do not make good farmers is false." He reported that within six months the colonists, nearly 50 in number, have placed 600 acres under cultivation.

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A campaign to place 1,000 children of British physicians in the homes of American medical men is being instituted by Dr. L. L. Bernstein, resident assistant to the Chief of Survey at the Brooklyn Jewish Hospital. Dr. Bernstein, the local representative of the American Post-Graduate Medical Association of London, which suggested this project, hopes that ultimately 20,000 children of British medical men will find safety and care in this country.

Under the auspices of the Jewish Education Committee of this city, which is administering a million dollar bequest by the late Colonel Friedsam for Jewish education, Jewish Education Month will be opened this week for the purpose of arousing community interest in Jewish education and stimulating enrollment of Jewish children in Jewish schools. It is intended that by means of a sound religious education Jewish children will be enabled to live happily, intelligently, and with self-respect as Americans and Jews.

In cooperation with the same committee the Union of American Hebrew Congregations will open this fall a Demonstration School in a New York City Congregation. The school is to serve as a testing ground for new ideas in the field of Liberal Jewish Education and as an observation school for teachers in Reform Religious Schools in this city.

• • •

Although anti-Semite Edward James Smythe, who recently addressed a Klan-Bund meeting, professes to admire and support Father Charles E. Coughlin, who has openly acknowledged such support, Smythe has issued a letter strongly revealing his hatred and contempt toward the Catholic Church. In attacking a certain individual for his anti-fascist work, Smythe declared that such efforts are supported by "Jew-Roman Catholic stooges," and are the result of "an unholy alliance between Jews and Catholics." This fascist head of the Protestant War Veterans of America stated that "the Roman Catholic Church has done more to destroy Christian belief and civilization than all the other forces put together." An ardent Nazi sympathizer, Smythe has referred to Hitler as the "Twentieth Century Messiah."

• • •

At its 17th annual convention, attended by over 1,000 delegates and guests, Junior Hadassah, the Young Women's Zionist Organization of America, reaffirmed its intention to exert every effort to safeguard the democratic way of life and preserve and extend the work of upbuilding Palestine. The convention decided to grant a loan of \$10,000 to the Jewish Agency for Palestine; adopt budgets aggregating \$93,000 for Palestinian projects and participation in other Zionist undertakings; establish

LIGHT IN THE DARK NIGHT

A Nazi order compelling Jews in Antwerp, Belgium, to wear yellow badges on their street clothing as a mark of degradation has been rescinded because of the protest of the non-Jewish population. Non-Jews sewed similar yellow badges on their clothing and paraded through the streets with Jews. The Belgian population greeted with enthusiasm such demonstration.

a war emergency fund for youth needs in Palestine; double its present membership of 20,000; expand its Jewish education program and its interest in American problems for the defense of this country and the preservation of democracy. Miss Sylvia Brody, of Akron, Ohio, was elected president.

• • •

Rabbi Edward L. Israel, of Baltimore, has been elected president of the Synagogue Council of America, to succeed Dr. David de Sola Pool, Rabbi of the Spanish-Portuguese Synagogue of this city. The constituent organizations of the Council are: the Union of American Hebrew Congregations, the United Synagogue of America, the Union of Orthodox Jewish Congregations of America, the (Reform) Central Conference of American Rabbis, the (Conservative) Rabbinical Assembly, and the (Orthodox) Rabbinical Council. The aim of the Council is to speak and act in furtherance of the common interest of its constituent members in American Judaism. Following its absorption of the Jewish Statistical Bureau, the Council collected statistics of Jewish congregations and of the number and distribution of the Jews in America.

THE SHOFAR IS MODERNIZED

Many congregations are now using the shofar with a mouthpiece developed by the committee on ceremonies of the Central Conference of American Rabbis and the Union of American Hebrew Congregations in order to revive the beauty and solemnity of the shofar service on Rosh Hashonah. Experiment has proved that the mouthpiece facilitates the blowing of the shofar without changing the traditional tone.

LIGHT ON KARAITE HISTORY

By DR. E. N. RABINOWITZ

"**H**IZZUK Emunah" is the name of a Hebrew book in the Center library of great value. *Hizzuk Emunah* literally means the strengthening of faith. The book is one of the vast library of polemic literature of the past centuries, but is outstanding because of its systematic structure and its thoroughness. The author was Isaac ben Abraham Troki, a Lithuanian Karaite living in the small town of Troki, near Wilna, in the 16th century.

Who are the Karaites? Karaism is a schism in the Jewish religious life originating in Babylonia in the eighth century C. E. A remnant of that sect still exists in various places. The founder of this sect was one Anan ben David, a Babylonian Jew of noble extraction. The teachings of Anan were theoretically an abrogation of Rabbinic tradition. Factually, however, Anan adopted many Rabbinic practices which he included in his manual of instruction for his followers. The movement was a revolt against Rabbinic teachings and supposedly a return to the strict text of the Bible. Because of their emphasis on the study of the Biblical text, they came to be known in Hebrew as the *Kara'un*, in English, *Karaites*, the people of the scriptural text as distinct from the *Rabbinites*, the people who adhere to the Rabbinic oral law.

The teachings of Anan spread rapidly among the Jews of Babylonia, Egypt and Palestine. In later times a somewhat modified form of the Ananistic depiction found its adherents throughout the Islamic domains and in the Byzantine empire. In more recent times remnants of this Jewish sect were found in the Crimea and in some Lithuanian towns, notably Troki.

Isaac ben Abraham Troki was a member of a distinguished family of his Karaite community. Among the Karaites, the thorough study of the Scriptures was the supreme requirement for scholarship. Their literal interpretation of the text led them to absurdities but it also had the tendency to intensify research in the grammar and linguistics of the Holy Script. The Karaitic zeal in the study of the Scriptures carried its influence into the Rabbinic camp. As early as the tenth century we observe this influence on Saadiah Gaon, one of the

great lights of Jewish history. Saadiah, a profound exegete, grammarian and lexicographer, knew his Bible, and was therefore well-fitted to engage in disputes with the Karaite opponents in defense of the Rabbinic tradition.

Of the life of Isaac B. Abraham Troki little is known except that in his daily intercourse he made many contacts with the Catholic clergy of his town. That he had a deep knowledge of the Hebrew Scriptures is not at all surprising, but his wide acquaintance with the Christian Scriptures is rather unusual for a Jew of his period. His refutation of many points in the gospels supposedly based on the Old Testament are extremely valid and unique. Undoubtedly, the book displays the results of the author's many discussions with the Christian clerics.

The author did not live to see the completion of this, his major work. His pupil, Joseph ben Mordecai Troki, put the finishing touches to his work by preparing a preface and an index. For many years, however, the "Hizzuk Emunah" remained in manuscript form and underwent many changes at the hands of copyists. One

Rabbinic authority even went so far as to substitute Talmudic statements in place of the author's philosophic arguments. The publication of the text with a Latin translation in 1681 brought the book into prominence and caused many passionate arguments because of its attack on the fundamentals of the Christian confession. The Latin translation became the source-book of the free-thinkers of the Age of Enlightenment and is often quoted by Voltaire in his criticism of the gospels. The "Hizzuk Emunah" has been translated into a number of languages, notably German, Spanish, English and Judaeo-German.

The Center Library copy of the "Hizzuk Emunah" is a recent acquisition. It was published by Rabbi Mordecai Wechsler in 1932. The compiler saw fit to add to his published work the text of the public discussion of the celebrated Rabbinic scholar, R. Moses ben Nahman Gerondi (RaMbaN), also known as Naimanides, with the apostle Pablo Christiani, before King James of Aragon at Barcelona in the year 1263. He included too a free Yiddish translation. This in itself is a work of considerable historical value and would require a lengthy treatment.

NEW YEAR MESSAGE FROM THE RABBINICAL ASSEMBLY OF AMERICA

AS millions of Jews throughout the world join in worship during these present High Holy Days, their hearts will be deeply stirred by anxiety for the future of Israel, the future of all mankind, in one of the darkest periods of human history. The very air of the synagogue must of necessity be charged with a profound feeling of the gravity of the current scene.

A new sense of devotion and loyalty must challenge every Jew in these days of common peril. A new realization of the bulwark of strength we possess in fidelity to our faith and our ancient Jewish heritage must rally the indifferent, unaffiliated Jew back to the synagogue and to a dynamic Judaism. America, the privileged refuge of peace and freedom still left in this world, has a new call upon

our unswerving duty as citizens and as lovers of human liberty. New and ceaseless cries for help from the innocent victims of tyranny and ruthlessness urgently press for our immediate and generous response. This is no time for wailing and moaning. This is a crucial time for fervent prayer, for stiffening our moral fibre and above all, for translating into action the solemn resolves which the message of this Rosh Hashonah cannot fail to generate in the heart of every faithful Jew. May God grant that our prayers may not be in vain, and may there be a speedy surcease from the misery and agony that has come upon Israel and all peoples of our war-stricken world.

Leon S. Lang,

President

BROOKLYN JEWISH CENTER ACTIVITIES

GREETINGS TO THE MEMBERSHIP

From Our Rabbi

TO the officers, trustees, directors, and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people. —I. H. Levinthal

From the Officers

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge

the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the Institution may grow from strength to strength. *Leshono Tova Tikosev!*

Joseph M. Schwartz, *President*
Emanuel Greenberg, *Vice-Pres.*
Hyman Aaron, *Vice-President*
Max Herzfeld, *Secretary*
Moses Ginsberg, *Treasurer*

From the Sisterhood

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year bless us all with happiness, health and contentment.

Mrs. Albert Witty, *President*
Mrs. I. Wiener, *Secretary*

From the Administrative Director

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,
Administrative Director

INSTITUTE OF JEWISH STUDIES IS CHARTERED BY THE NATIONAL ACADEMY

Our Institute of Jewish Studies for Adults, which will open its eighth season in the middle of October has this year been chartered as a constituent member of the National Academy for Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America. The National Academy aims to standardize the adult institutes throughout the country and thus raise the standards of adult Jewish education. Our Institute will continue its courses of studies on Tuesday and Thursday evenings and will also continue two courses to be given on Tuesday morning and afternoon for the benefit of those who cannot come in the evenings. A special Bulletin is being published announcing all of the courses and the members of the faculty for the coming season. This bulletin will be mailed shortly to all the members of the Center, and others may secure a copy by addressing the office of the Center.

AFTERNOON HEBREW SCHOOL NOW OPEN

Our afternoon Hebrew School has started the season's work in the early part of September and we are happy to record the fact that nearly all of the pupils of last year have returned and are back at their studies. We are also happy to welcome a very large group of new children, both boys and girls who have enrolled as new students.

The Hebrew School faculty is now organized in the following manner: Mr. Benjamin Hirsh, head of Department of Curriculum and Studies, Mr. Emanuel Edelstein, head of the Department of Organization and Discipline, Mr. Jacob M. Kartzinell, a new member of the staff, is head of the department of Extra-Curricular Activities, and Mrs. Edelstein is head of the Keren Ami.

Further enrollment is taking place and parents who have not yet registered their children are urgently asked to do so as soon as possible. Registration is taking place every afternoon except on the Sabbath. Children

ROSH HASHONAH SERVICES

THE services for Rosh Hashonah will be held on Wednesday and Thursday evenings, Oct. 2nd and 3rd at 5:45 o'clock and on Thursday and Friday mornings, October 3rd and 4th at 7 o'clock. Rev. Samuel Kantor will officiate in the Main Synagogue, assisted by the Kadimah Choir. On the first day of Rosh Hashonah Rabbi Levinthal will speak on the subject, "The Real Issues That Face the World." The subject of the second day's sermon is "The Jew's Primary Duty Today." The shofar will be sounded at the morning services at about 10:15 and the sermon will be delivered at about 10:30.

Members of the Center and all worshippers are requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the auditorium will be conducted by Rev. Geza G. Fischer. The sermon will be delivered by Mr. Benjamin Hirsh, a member of the Hebrew School faculty.

The Kol Nidre services which usher in Yom Kippur will be held on Friday evening, October 11th at 5:30. Rabbi Levinthal will preach on the subject, "The First Pre-requisite of Religion." The sermon will be preached immediately after the chanting of the Kol Nidre service. Members are therefore requested to be in their seats before the Kol Nidre service begins.

On Saturday morning, the subject of Dr. Levinthal's sermon will be "A Day for Spiritual Reckoning." Yizkor services will be held on Saturday morning at 11 o'clock. The sermon will be preached immediately after this service.

of non-members as well as members are welcome in our school and the rates for all may be obtained from the secretary of the school, Miss Grayzel on our school floor.

SUNDAY SCHOOL OPENS WITH LARGE ENROLLMENT

The Sunday School of our Center has opened for the term's work on Sunday, September 15th. and judging from the enrollment thus far, it appears that the Sunday School will have the largest registration this year in the history of its existence. Rabbi Mordecai Lewittes, the principal of the school, has made many plans for the improvement of the school work. A number of new teachers, all who have specialized in the field of Jewish education, have been added to the staff. It is hoped that the members will take advantage of this splendid opportunity and enroll their children who cannot attend the daily school in this department. New pupils can be enrolled on Sunday morning. There is no charge for tuition for children of members of the Center and a nominal charge of \$10 to children of non-members.

CONTEMPORARY LITERATURE LECTURES TO BE RESUMED

The series of lectures on contemporary literature will be resumed on Wednesday evening, October 30th, at 8:30 o'clock. This series will continue every Wednesday evening under the leadership of Mr. Jacob Kaplan.

Admission will be free to Center members upon presentation of their membership cards. A nominal fee of 15c will be charged to non-members.

JEWISH EDUCATION MEETING

A conference of representatives of Jewish organizations to discuss the means of arousing the community to the need of Jewish education for our young will be held at the Center on Monday evening, September 30th at 8:30 P.M. the conference is called by Messrs. Samuel Rottenberg, Herbert Tenzer and E. M. Edelstein and it will be addressed by Dr. Levinthal and Mr. Israel Chipkin of the Jewish Education Committee. All are welcome.

CONGRATULATIONS

Hearty congratulations to: Mr. and Mrs. Joseph Schorr of 1492 Carroll Street on the marriage of their daughter Lucille to Mr. David

Dawson, son of Mr. and Mrs. Julius Dawson of 554 Montgomery Street.

SLICOTH SERVICES THIS SATURDAY AT MIDNIGHT

Slicoth Services will be said in the Center Synagogue on Saturday night, September 28th at 12:30 o'clock promptly. Rev. Samuel Kantor, assisted by the Kadimah Singers will officiate. There is no charge for admission and everyone is cordially welcome.

CONSECRATION CLASS

This year's consecration class has already been organized and is welcoming the admission of other girls who have the qualifications to join. Girls must be students in Hebrew and must have as a prerequisite a number of years of Jewish instruction. Candidates must apply in person to the instructor of the class, Mrs. Helen Levinthal Lyons, on Sunday morning at 10:30 o'clock.

CHILDREN'S CONGREGATION

The Children's Congregation will continue its services on Saturday mornings at 9:30. The congregation is composed of children of our schools as well as other children outside of the Center. Services are held on the Sabbath and on holidays under the supervision of the Hebrew School faculty. We urge all parents to encourage their children — boys and girls alike—to attend the services in the Children's Congregation regularly.

OPENING CLUB MEETINGS

The following clubs will hold their opening meeting on Saturday, October 5th at 7:30 P.M.:

Shomrim—Boys up to 16.

Center Girls—Girls up to 15.

Maccabees—Boys up to 13½.

Vivalets—Girls up to 13.

The Photography Club will meet on Sunday, October 6th at 2:30 P.M.

The Candle-lite Girls (up to 11 years) will meet on Monday, September 30th at 4 P.M.

Boy Scout Troop No. 125 will meet every Monday night at 7:30 P.M. Registering all new Scouts.

The opening date for the Junior League and Inta-League will be announced in the near future.

These clubs are guided by expert leaders and are open for membership to children of Center members and to students attending a Center school.

FINAL CALL FOR HOLIDAY SEATS

We still have a number of choice seats for the coming high holidays both in the main synagogue and the auditorium. If you are planning to worship in the Center will you please purchase your seats with the least possible delay.

SISTERHOOD CHORAL GROUP TO RESUME ITS ACTIVITIES

The Sisterhood Choral Group will again function this year. Center members who are interested in joining this group are requested to please leave their names at the information desk.

CLASS IN ELOCUTION AND DRAMATICS

The Center is now organizing a group in Elocution and Dramatics under the direction of Miss Hilde Albers, formerly of the Max Reinhardt Dramatic School. Miss Albers has played leading parts in drama and comedy at a number of theatres in Germany and Switzerland. In America she appeared as a member of Katharine Cornell's company of "Saint Joan."

The group is open to boys and girls between the ages of 9 and 12. The fee for the winter semester is \$2.50. The opening session will be held on Wednesday, October 9th, at 4 p.m. Registration can be made now.

BAR MITZVAH

Hearty congratulations and best wishes to Mr. and Mrs. M. Goldberg of 410 Eastern Parkway on the occasion of the Bar Mitzvah of their son Robert which will be held at the Center on Saturday morning, September 28th.

SABBATH SERVICES

Kindling of candles at 6:40 o'clock. Friday evening services at 6:45.

Sabbath services, Parsha Nizabim and Vayelek, will commence at 8:45 A.M.

Mincha services at 6:00 P.M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 6:40 P.M.

Forum

21st **SEASON**

DISCUSSIONS and LECTURES

FOR twenty years the Brooklyn Jewish Center has been conducting one of the finest forums in the country. The soundest analysts of questions of vital interest, the most eloquent and sought-after speakers, have appeared on the platform of the Center. No effort or cost has been spared to obtain the outstanding lecturers, and frequently noted international figures have made their first appearance in Greater New York at the Center.

The coming year will bring to the Center Forum platform the finest leaders of thought. Thomas Mann, a beloved liberal and humanitarian, who has been called the greatest novelist of this age, will speak at the Center for the first time, as will Andre Maurois, the eminent French biographer, and Jan Masaryk, the son of the founder of the Czecho-Slovak Republic.

The committee directing the Forum lectures and discussions is very proud to inaugurate another season of these brilliant programs.

★

THOMAS MANN

★

ANDRE MAUROIS

★

ALEXANDRE KERENSKY

★

JAN MASARYK

★

REV. JOHN KERNAN

★

LUDWIG LORE

★

DR. JOHN HAYNES HOLMES

★

PROF. SCOTT NEARING

★

MAURICE SAMUEL

★

GERHART SEGER

★

JOHANNES STEEL

★

MILTON STEINBERG

★

NORMAN THOMAS

Season's First Lecture
MONDAY, OCTOBER 28th
Succeeding Lectures Every
Monday Thereafter.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Auerbach, Martin
Banking Married
Res. 24 Balfour Place
Bus. 176 Broadway
Proposed by Maurice Bernhardt and Sam Lemberg

Citron, Alvin
Reporting Unmarried
Res. 486 Brooklyn Ave.
Bus. 171 Madison Ave.
Proposed by Harry Schwartz.

Dunaeff, Sidney
Watch Repair Unmarried
Res. 167 Kingston Ave.
Bus. 459 Albany Ave.
Proposed by Harry Schwartz and Harry Model.

Fried, Irving
Clerk Unmarried
Res. 1588 Sterling Place
Bus. 263 Schenectady Ave.

Fried, Joseph
Clerk Unmarried
Res. 1588 Sterling Place
Bus. 478 Howard Ave.

Friedson, Nat
Butcher Unmarried
Res. 1273 Lincoln Place
Bus. 1372 St. Johns Place

Goda, Miss Bertha
Res. 665 Osborn St.

Greenwald, Mrs. Bertha
Res. 615 Montgomery St.

Gubersky, George
Engineer Unmarried
Res. 105 Rockaway Parkway
Bus. Municipal Bldg.
Proposed by David Gillman.

Kaplan, Harry
Attorney Unmarried
Res. 15 Maple St.
Bus. 291 Broadway
Proposed by Maurice Shorenstein.

Kobre, Lawrence
Radios Unmarried
Res. 532 Lefferts Ave.
Bus. 111 Eighth Ave.
Proposed by Harry Schwartz and Harry Model.

Koch, Samuel
Food Unmarried
Res. 15 Dodworth St.
Bus. 7003 Ft. Hamilton Pkwy.

Korchin, Leo
Dental Student Unmarried
Res. 635 Montgomery St.
Proposed by Dr. Max Goldstein

Lazarus, Miss Miriam
Res. 361 Troy Ave.

Pincus, Gustave
Welfare Dept. Married
Res. 1325 Union St.
Bus. 2032 Coney Island Ave.

Pressner, Sol S.
Dairy Prod. Married
Res. 1521 President St.
Bus. 324 Greenwich St.
Proposed by Mrs. R. Amer.

Schlanger, Jack
Foods Unmarried
Res. 1045 St. Johns Place
Bus. 9021 Sutphin Blvd.

Schultz, Mannie
Finance Married
Res. 609 Montgomery St.
Bus. 1508 Pitkin Ave.

Schwartz, Irving
Dresses Unmarried
Res. 422 Crown St.
Bus. 1350 Broadway
Proposed by Harry Schwartz and Harry Model

Senft, Henry
Investigator Unmarried
Res. 292 Graham Ave.
Bus. 52 Chambers St.

Shapiro, Miss Sylvia
Res. 667 Hawthorne St.
Proposed by A. H. Zirn.

Shiffman, Sidney
Grocery Unmarried
Res. 1933 Rockaway Parkway
Bus. Same

Shorenstein, Maurice
Attorney Unmarried
Res. 406 Stone Ave.
Bus. 66 Court St.
Proposed by Emanuel Miller

Tanenbaum, Max
Real Estate Unmarried
Res. 520 Crown St.
Bus. Same
Proposed by Charles and Harris Goody.

Waxman, Marcus
Dairy Married
Res. 346 New York Ave.
Bus. 160 Nostrand Ave.

The following have applied for re-instatement in the Brooklyn Jewish Center:

Gordon, Mac
Paint Supplies Married
Res. 578 Montgomery St.
Bus. 533 Hudson St.
Proposed by Sam Nicoll and Morris Wender

Harmatz, Harold H.
Attorney Unmarried
Res. 251 Montgomery St.
Proposed by George Friedwald

Sohmer, Mack
Broker Unmarried
Res. 1 E. 19th St.
Bus. 17 Battery Place
EMANUEL GREENBERG
Chairman Membership Committee

CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to Mrs. Mary Duberstein of 406 Crown St. on the loss of her sister.

PERSONALS

We extend our best wishes for a speedy recovery to the following:

Mrs. Celia Seinfel Greene who is confined at the Woman's Hospital, 110th Street and Amsterdam Avenue following an operation.

Mr. Abraham Ginsburg, chairman of the Religious Service Committee, who is confined at home.

ADDITIONS TO THE LIBRARY

The following books have recently been acquired by our library and are available for circulation:

Jewish Contribution to Civilization — Cecil Roth.
Anti-Semitism — Hugh Valenlin.
Candles in the Night — Joseph L. Baron.
Holy Scriptures — Deuteronomy — Joseph Reider.
Revolution of Nihilism — Herman Rauschnig.
Voice of Destruction — Herman Rauschnig.
World End — Upton Sinclair.
The Bible of the World — Robert O. Ballon.
Sabbetai Zevi — Joseph Kastein.

ACKNOWLEDGMENT OF GIFTS

We acknowledge with appreciation receipt of gifts from the following:

Library

Jacob S. Doner.
Mrs. May Kauffman.
Dr. I. H. Levinthal.
Hyman Mussin.
Mrs. S. Stark.

Prayer Books

Mr. and Mrs. George Fein in honor of the Bar Mitzvah of their son, Sheldon.

Mr. and Mrs. Martin Rosenman in honor of their marriage.

SISTERHOOD TO HOLD FIRST PROGRAM MEETING OCT. 7th

The women of the Center are urgently invited to attend the season's first meeting of our Sisterhood on Monday, October 7th, at 1:30 o'clock.

The meeting is held this time on the first Monday of the month instead of the regular second Monday because of the holidays, and it is earnestly hoped that all of the women of our institution will attend.

The president, Mrs. Albert Witty, will outline some of the major activities in which the Sisterhood will specialize during the coming year. A message of welcome will be delivered by our rabbi, Dr. Levinthal. The program committee headed by Mrs. I. H. Levinthal and Mrs. Morton Klinghoffer has arranged an interesting program in the nature of a musicale in which outstanding artists will participate. Mrs. Nachman Fogel, pianist, Miss Gloria Hammer, soprano, and Mr. Ralph Hollander, violinist, will be the soloists. Refreshments will follow.

YOUNG FOLKS LEAGUE NOTES

The Young Folks League will open its season with a meeting on Tuesday evening, October 8th. Election of officers will be held. The feature of the evening will be a question bee to be conducted by the G. Washington Coffee Co. Prizes will be awarded to the winners and souvenirs to all those participating. The meeting will be preceded

ed by a concert of recorded music in the lounge; dancing and refreshments will follow.

On Saturday night, October 12th, the League will hold its opening cocktail party and buffet supper. Details concerning this affair will be given at the meeting and in future *Bulletins*.

The second meeting of the Y.F.L. will be held on October 22nd. The feature of that evening will be an address by Mr. J. W. Duffield, of the *New York Times*.

Meetings are limited to members of the Center and to daughters of Center members. Meetings start promptly at 8:45 P.M.

GYMNASIUM AND BATHS SCHEDULE

The Gymnasium and Bath Department will be open on Wednesday, October 2nd for women from 10 a.m. to 1 p.m. and for men from 1 p.m. to 4 p.m. and will remain closed on both days of Rosh Hashonah, Thursday and Friday, October 3rd and 4th. The department will reopen for men on Saturday, October 5th at 8 p.m.

CENTER ACADEMY

of

The Brooklyn Jewish Center

Chartered by the University of the State of New York

A PROGRESSIVE ELEMENTARY SCHOOL . . . COMPLETE CURRICULUM from KINDERGARTEN to EIGHTH GRADE, INCLUDING ARTS, CRAFTS and SCIENCE . . . COMBINED WITH A FUNDAMENTAL EDUCATION IN HEBREW and JEWISH CULTURE.

Hours 8:45 a.m. to 3:15 p.m.

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CENTER'S OFFICIAL
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THE CENTER BULLETIN BOARD

OPENING MEMBERSHIP SOCIAL EVENT OF THE SEASON

•
TUESDAY EVENING
OCTOBER 22nd

•
An elaborate program of entertain-
ment followed by refreshments, is be-
ing arranged by the Social Committee.

•
Reserve This Date!

SISTERHOOD Annual Mother-Daughter Luncheon & Fashion Show

WEDNESDAY, OCT. 30th
At 12 Noon

The Fashion Show will be provided by



MRS. MAURICE BERNHARDT
Chairman

- ADVANCE NOTICE -

OUR ANNUAL MUSIC FESTIVAL WILL BE HELD AT THE
METROPOLITAN OPERA HOUSE
SUNDAY EVENING, DECEMBER 15th

GYM and BATH SCHEDULE

The following schedule will be
in effect in our Gymnasium and
Baths Department:

Monday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Tuesday

Women 10 a.m. to 11 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday

Men 5 p.m. to 11 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 1 p.m. to 4 p.m.
Boys 1 p.m. to 4 p.m.

Saturday

Men 8 p.m. to 11 p.m.

Sunday and Legal Holidays

Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 4 p.m.

ROSH HASHONAH GREETINGS

Mr. & Mrs. Moses Ginsberg

AND FAMILY

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extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

A Happy New Year

— from —

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extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

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extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a Happy and Prosperous New Year

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JOSEPH GOLDBERG

and their sons

EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center

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extend to their relatives and friends their best wishes for a Happy and Healthy New Year

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Center and their families their best wishes
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extend to their friends cordial greetings
and best wishes for a Happy
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RABBI and MRS.
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extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

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Harriman, New York

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to all the members of the Center,
their relatives and friends

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extend to their friends and relatives sincere
wishes for a happy, healthy and
prosperous New Year

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JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Direc-
tors and the entire membership of the
Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
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extend to their friends and relatives and the
Jewish community in general their sin-
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extend to their relatives and friends best wishes
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extend their best wishes for a Happy New
Year to all their friends and relatives

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extends greetings for the New Year to his
friends, relatives and to the Jewish
community in general

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wishes for a very Happy and
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extend New Year greetings to all their
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friends and relatives

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JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

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extend to their friends and relatives sincere
wishes for a Happy and Prosperous
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extend to their relatives and friends a
Happy and Prosperous New Year

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friends and relatives

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extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

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wish their friends and relatives a
Happy New Year

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extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

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and all Israel

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wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

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extend New Year Greeting to their
relatives and friends

MR. and MRS.
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wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

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AND FAMILY

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Best wishes and a Happy New
Year to all Center members
and friends

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BENJAMIN MARKOWE
AND DAUGHTERS

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1304 President Street

wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

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AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

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AND FAMILY

wish you and yours a Happy and
Prosperous New Year

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extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
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members of the Center their best
wishes for a Happy New Year

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to all their relatives and friends

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extend best wishes for the New Year
to all their friends and relatives

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extends his New Year Greetings
to all his friends.

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extends best wishes for the New Year
to all her friends and relatives

Mr. HEYMAN SCHRIER

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extends to his relatives and friends his
best wishes for the New Year

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extend to their friends and members
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extends good wishes for the New Year
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extend to all their relatives and friends
best wishes for the New Year

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relatives and friends

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to all their friends and relatives

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extend to their friends and relatives
best wishes for a Happy New Year

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extend best wishes to all their relatives
and friends for a Happy and Prosper-
ous New Year

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extend to their friends and relatives
their best wishes for a Happy
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IRA, BARBARA and RAYMOND

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
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404 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

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wish their relatives and friends a
Happy and Prosperous New Year

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extend New Year Greetings to all
their friends and relatives

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wish their friends and relatives a very
Happy and Prosperous New Year

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AND FAMILY
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extend their New Year Greetings
to friends and relatives

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to all their friends and relatives

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extend to their friends and relatives
their best wishes for a Happy
New Year

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wish their relatives and friends a
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wish their relatives and friends a
very Happy New Year

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friends and relatives

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ISIDOR GRAY
AND FAMILY

extend their New Year Greetings to
all their relatives and friends

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DAVID HALPERN
789 St. Marks Avenue

A Happy and Prosperous New Year
to our friends and relatives

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25 Eastern Parkway

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
JACOB INKELES
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extend their best wishes for the New
Year to all their relatives and friends

Mr. BENJAMIN KAPLAN
1632 Carroll Street

wishes his friends and relatives a
happy and Prosperous New Year

Mr. BERNARD KATZ
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wish their relatives and friends a
Happy and Prosperous New Year

DR. and MRS.
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extend their best wishes for the New
Year to all their relatives and friends

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wish their relatives and friends a
Happy and Prosperous New Year

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extend their New Year Greetings
to their friends and relatives

MR. and MRS.
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543 Crown Street

wish their relatives and friends a
Happy and Prosperous New Year

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extends New Year Greetings to all his
relatives and friends

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HYMAN RACHMIL
AND CHILDREN

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extend to their friends and relatives
their best wishes for a Happy
New Year

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their relatives and friends.

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

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extend best wishes for a Happy New
Year to all their relatives and friends

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JOSEPH STARK
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extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK
AND FAMILY
693 Montgomery Street

extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
M. D. WENDER
AND FAMILY
1191 Carroll Street

wish you a Happy New Year

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extend New Year Greetings to their
friends and relatives

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extend to their relatives and friends
their best wishes for a Happy
New Year

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HARRY ZIRINSKY
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extend to their relatives and friends
their best wishes for a Happy
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SOL SUSSMAN
AND FAMILY

extend to the officers and staff of
the Jewish Center their New Year
Greetings.

**Additional Rosh Hashon-
ah Greetings will be ac-
cepted for publication in
the Weekly BULLETIN.**

JUDGE and MRS.
NATHAN SWEEDLER

194 Crown Street

extend their best wishes for the New
Year to all their friends and
relatives

MR. and MRS.
LEO KAUFMANN
and Daughters
EDITH and BETTY

639 Eastern Parkway

extend best wishes for the New Year
to all their relatives and friends

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I. JEROME RIKER

extend their best wishes for a Happy
New Year to all their relatives
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1548 Union Street

extend New Year Greetings to all
their relatives and friends

MISIKOFF BROTHERS
1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.
BENJAMIN J. KLINE

1354 President Street

Extend to the officers and members of the
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relatives and friends, their best wishes
for a Happy and Prosperous
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THE UNDERSTANDING ARTHUR SCHNITZLER *(Continued from page 8)*

girl cries out in protest against this melancholy attitude, he answers with the assurance of his age and experience, "It is in hours like those we know that we have lost nothing, and that in reality we cannot lose anything."

With this accurate psychology and consolation, Schnitzler epitomizes in the play the meaning of life, the fact that in the last analysis, in this crucible of ceaseless interaction of elements, human beings actually never lose anything, but always, if they can but realize it, only gain. The association and combinations of living are endless; and the memory, giantly-deep repository, accumulates and assembles, so that extension and fruition must result.

"Countess Mizzie" has been described as Schnitzler's "sweetest" play. Written four years after "The Lonely Way," it has been interpreted as suggesting that a basic unity underlies humanity, that social distinctions are but the surface screens which conceal the interwoven roots of mankind. As in the majority of Schnitzler's dramatic productions there is slight action, but only a series of adjustments between the characters, without overt drama. The play breathes of mellowness and tolerance, and the heroine (if she may be called such) is on a par with the calm, collected, celebrated English mistress of commonsense, Candida. Countess (Maria) Mizzie at thirty-seven finds herself confronted with the son she bore out of wedlock to a married Prince who was too cowardly and selfish to elope with her. Because she could not be a mother openly, completely, Mizzie gave the child over to his father for upbringing and decided to forget all about him. She scoffed at the old saw that blood is thicker than water, and meets her son imperturbably. The Prince, now widowed, is ready to marry Mizzie, but she beratingly refuses. Their son, always aware of his father's interest in the Countess, urges him to marry her, wholly unsuspecting her relation; as a matter of fact, he believes that a certain ex-ballet dancer, once mistress of Mizzie's father, is the woman who gave him birth. The play comes to no climax or conventional ending as it closes with Mizzie and her father preparing to make a journey to Ostend to be re-

united with the Prince and the son. Thus everyone behaves with rare control and discretion, in the traditional Shavian manner, and no emotional energy is wasted. To many, "Countess Mizzie" is a decided let-down after the brilliance and depth of "The Lonely Way" and "Intermezzo." It comes like an easy whisper upon a dramatic outcry. And is not particularly worthy of the Viennese playwright's physician-like incisiveness.

Only in "Professor Bernhardi," written in 1912, did this Jewish professional, born and bred in one of the centers of European anti-Semitism, touch upon the factor of racial discrimination. And it is a telling commentary upon this aberration that Schnitzler, finding it too picayunish in itself, penetrates far enough into psychology to conclude that modern religious differences are basically individual differences, i.e., the disparity between spiritual and skeptical outlook and belief. For, as any discerning mind will discover, the mutual antagonisms between Jews and Christians began essentially as the result of a "difference in phase," not in race distinction. The bases for so-called religious contempts and hatreds lies not—or, at least, not in any great degree—in the religious per se, for what are they but symbols for ways of living? And it is when these ways of living clash that race hatreds are born. When after the year 1000, the culturally well-developed Jews found themselves suddenly in the midst of the German-Roman world living in a townless land with crude settlements, the misunderstanding and lack of appreciation that followed was the result of a collision between an already civilized group and an almost primitive one, and this was largely responsible for "anti-Semitism." And this difference, either of phase or temperament, which can exist between people of the same religion, is brought out resolutely in "Professor Bernhardi," and deemed by the playwright a more fundamental factor than traditional anti-Semitism.

The drama deals with the prejudice directed against Professor Bernhardi, middle-aged Jewish head of a private hospital, when he humanely refuses a priest admittance to the room of a young, dying girl who, ignorant of

her condition, is in a state of euphoria which the doctor knows will snap into death the moment she realizes the priest's presence. Bernhardi believes that her last hour on earth should be as unclouded as possible; the priest believes that under no circumstances must she die withoutunction. That these positions involve all the questions and problems of human destiny is the untold other side of the play which Schnitzler, with customary irony, subtitled a comedy. When Bernhardi remains adamant, a sister-nurse, in response to a hardly noticeable flicker of an eyelid by the priest, goes into the girl's ward and announcing the cleric's visit, causes her almost instant death. As a result of the opprobrious anti-Semitic pressure that is brought to bear, Professor Bernhardi goes to prison for a few months to expiate his gross sacrilege, but emerges completely exonerated.

"Professor Bernhardi" abounds in scathing pictures of various medical specialists, both Jew and non-Jew, and of the entanglement of medicine with politics which forces many of Bernhardi's staff and colleagues to desert and deride him. It is an indictment of "place-seekers, scoundrels and fools," those who congest the course of living with human pettiness and parliamentary propaganda, and those who do not withstand this contagion, who thrive by the coin of insincerity and hypocrisy. In the person of Bernhardi we hear Schnitzler himself, detached, ironical, superior, almost cynically intelligent, a finished product as far as life's problems are concerned, a complete, well-tempered scientific instrument. The scene between the professor representing intelligence, and the priest typifying faith, is a fine, revelatory study of fundamental attitudes. A type rather than a man, Bernhardi is, of course, a symbol of the rational being impinged upon by the retrogressive forces of subjective attachment. For five acts the brilliant dialogue never falters or palls, although the play lacks love interest. It is a serious, mature, engrossing drama woven around sound and profound problems and principles.

Whereas Schnitzler called "Professor Bernhardi" a comedy, he subtitled "The Vast Domain" a tragicomedy. This play, written in 1910, was probably so termed because, while "Bern-

hardi" dealt with an external problem, as it were, "The Vast Domain" deals with private, personal straits and struggles, and is, as Edwin Bjorkman said, "a series of soul-studies." Closely akin to "The Lonely Way," its theme is crystallized in the words of Dr. von Aigner, an enterprising hotel manager and philanderer, as he explains to a friend his infidelity to his beloved wife: "Hasn't it occurred to you what complex beings we human creatures are at bottom? There is so much that finds space in us at the same time. Love and deceit, fidelity and faithlessness, worship of one and longing for another or several. We attempt to establish order within ourselves, as well as we can, but this order remains an artificial thing. The natural condition is chaos. Yes, my good Hofreiter, the soul—is a vast domain . . . as a poet once expressed it."

And much finds space in the vast domain of the various characters as events and developments crowd upon them. The large group of friends of Friedrich and Genia Hofreiter are shocked at the suicide of a renowned young virtuoso with whom Friedrich, a well-to-do factory owner, had dined upon the eve of the death. Genia alone, an attractive woman over thirty, shows slight concern and thereby arouses Friedrich's suspicion. He forces her admission that the musician killed himself because of her unreturned love. Although the Hofreiters have been extremely distant and unfaithful for years, their young son having been sent away to England to study, the suicide of the musician so unnerves Friedrich that he goes away to the mountains with friends. There he discovers his love for Erna Wahl, a rather philosophical young woman who has loved him since her seventh year, and they pledge themselves. But on his return, he learns that Genia has been having another cold-blooded affair with a young ensign, Otto von Aigner, the son of old, mutual friends. Thereupon he engages Otto in a duel and kills him; and when Erna clamours to run away with him, he refuses. Some sort of psychological process has been concluded in Friedrich and he revolts against . . . youth. The reader is led to realize that the suppressed irrational in this urbane, civilized product burst out in the desire to slay. Friedrich himself confesses that it was only because he didn't like to "feel the fool" that he challenged

Otto, but when the two men met, they knew that one must die—it had become a primitive emotional necessity, born of the deep-seated antagonism which upon more crucial occasions bears out the dictum that "all men are enemies." Thus, "the soul is a vast domain. The natural condition is chaos."

All the characters in the drama exist to show how their beings are in constant flux. For, just at the end, when Friedrich, after Genia has left him, rebelliously cries to Erna that he belongs to no one on earth, his young son calls on him, and Friedrich, with a faint moan, goes to him. And thus with nothing resolved but a series of inner exposés, the play closes. Again has Schnitzler restated in other words this core of his attitude towards life, taken from his one-act verse play, "Paracelsus":

"Our life is wrought of dreams and waking, fused
Of truth and lies. There lives no certitude.
Of others we know naught, naught of ourselves.
We play a part and wise is he who knows it."

In short, Friedrich's conclusion is that "everything is illusion." And yet, contradictorily, this culmination of his thought, instead of strengthening his habitual detachment, embitters him with resentment, as we hear once more Schnitzler's belief that unpredictable chaos, not logic, activates human beings.

The five plays of Schnitzler which were published in 1915 as "Comedies of Words" are one-acters, all spun around psychological situations, short portrayals of what is greatly elaborated in his longer, more discursive dramas. In "The Hour of Recognition," for example, we have the "comedy of a 'showdown' between a doctor and his wife over the love affair she is supposed to have had clandestinely with an old friend and almost professional rival of his. For ten years, the doctor bitterly berates her, he maintained their marriage for the sake of their daughter, but now he asks to be left alone, since she has never been a help or ideal. And the irony of the matter is that the wife, having being tormented between great love for the friend and wifely duty and affection for her husband, had let the friend go, and indulged, instead, in a sort of compensatory escape with another man utterly unsuspected by her husband! Again the theme of the

"vast domain," of the varied forces which may dwell in the depths of the soul, entirely unknown to others. Brief, but tellingly dramatic are the glimpses of ingress to the darker regions of human behavior as limited by Schnitzler's covert sarcasm.

"The Big Scene" is actually a comedy, and a fairly trite one, about an egotistical actor whose talent is so overwhelming in real life that he overrides all barriers, complications and oppositions en route to having his own way. It is a farce and certainly among the very lesser character etchings of the playwright. "The Festival of Bacchus" is another little study in human behavior, about a woman on the verge of leaving her unfaithful, brilliant husband, an author, for an earnest, but not particularly clever chemistry professor, and how she succumbs to her husband's charm and intelligence at the last moment and sends her lover away. This is a searing expose of perverse motives, for the husband wins back his wife, not because of his love, but for his own pleasure in victory over his rival, a weak fellow whom the wife makes no effort to retain. The husband's technique consists of a recital of the festival of Bacchus, the theme of his forthcoming play, which having a bearing upon the triangle at hand, subtly undermines his wife and her lover's will, and dissolves their plans. "Literature" is still another farce, having to do with a young woman author who throws up writing for the sake of her lover who has been shocked by her intimately revelatory poems. It, too, is but a curtain-raiser, as it were, for the playwright's other, more expert works. "His Helpmate" is a fairly keen vignette of the delusion which people may have concerning those to whom they have been closest for years. Thus, a man learning that his recently deceased wife was betrayed during her life by her lover, grieves over her plight until her friend informs him that his wife was aware of her lover's duplicity all the while, but being essentially frivolous, had never cared. Another hasty glimpse of complicated human consciousness. And indication—and conclusion—that "everything is illusion."

Among some of Schnitzler's earlier works, "Light o'Love," the well known "Liebele," takes first rank, and this solely because of its convincing intensity. It is a simple story of a

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS



THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculties, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, President
S. M. ELOWSKY, Chairman
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poor young girl's love for a wealthy student who is killed in a duel over an intrigue with a married woman. But the simplicity is balanced and beautifully reinforced by the sincerity of the character drawings which have the marvelous mark of reality. The last act, which takes place two days after the duel, is superb in the tempo of tragedy which overtakes the girl when she realizes she well may have been no more than a pastime to the man she loved. But when she hears that he is already buried and she can never see him again, her anguish rises to such intensity that she rushes out to his grave, to die upon it. Her grief and horror that she was completely neglected in the major affairs of his life mount with gruelling unabatement, and present as moving a portrayal as anything to be found in Schnitzler. At the time of the first production of "Liebele," critics heralded the author as "a new and powerful prophet of the naturalistic school." And there can be no question that within his scope and gravely ironical approach, Schnitzler offers a range of people, pictures and phil-

osophy which have that power which comes from the courage to face the deep, serious problems of life sanely, and with the fundamental inquiry of the great school called naturalism.

Schnitzler was among the first continental writers to be indebted to Freud. But what he took from the eminent psychoanalyst was not his sex theories, but rather his attempt to unravel the mysteries of illusion. Schnitzler would have indubitably been more stirred by Freud's interpretation of dreams and the unconscious than by this sexological synthesis, for he was ever trying to peer over into the "beyond" side of living, into the "second" world of that strange true domain of vast reality—which is not, as thinkers are coming to understand more and more, limited by the boundaries of a consciousness at its optimum in waking moments only. He wished, in a word, to pounce upon the "missing link" of pure objectivity, or pure knowledge, and realized that for imperfect, sensuous man it was impossible—hence, his gentle indulgence, the pardon which came from sophisticated understand-

ing. This was natural for him as a product of his times, but because it lacked the redemptiveness of love, was comparatively without grace, and tragic.

THE J. D. C. UNDER PRESENT CONDITIONS

(Continued from page 6)

fugee for every 40,000 inhabitants.

If I were an art designer, and I were asked to draw a symbol characterizing each of the last few generations including the present one, I should reserve for the first part of the Twentieth Century the symbol of a small, battered cattleboat. Its cargo would be a horde of frightened human beings. The faces of the passengers would bear embittered expressions. Refused admission into ports of call everywhere, doomed to remain on the ship forever, yearning for a home where they could strike out afresh, they would be a living indictment of the times which have produced them. But then in the West there would be a gleam of light, as America, the last outpost of freedom, flashed its reassuring message—hope.

"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"



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MANY LEADERS-NO LEADERSHIP

JUDAH HALEVI—ON THE 800th
ANNIVERSARY OF HIS BIRTH

JEWISH PIONEERS OF
OPHTHALMOLOGY

ANDRÉ MAUROIS AND HIS
FATHER

JEWISH EVENTS REVIEWED

OCTOBER

1940



Emil N. Baar

Remember His Name!

Remember the name—EMIL N. BAAR—He's the Candidate of the Republican Party for Borough President of Brooklyn. His history is simple—like so many other men who came up the hard way. Born 49 years ago, he came to this country when two years old, with poor, immigrant parents. Schooled at Boys' High School in Brooklyn, he went to Columbia and, after working as waiter, shoe-store salesman, night school teacher, tutor and at odd jobs, attained his Law Degree in 1915. Since then he has been an active and outstanding member of the Bar, and today is a member of the firm of Baar, Bennett & Fullen. 1917-18 saw him in France with the A.E.F. as a "doughboy." Since then he rose to be County Commander of the Legion.

He found time, in the midst of a busy law practice, to become a director of Federation of Jewish Charities, Trustee of Union Temple, Director of the Jewish Hospital, and Trustee of Boys' Welcome Hall, one of the oldest boys' clubs in Brooklyn. He is a member of B. P. O. E. No. 22, Anthon Lodge No. 769, F. & A. M., and Kismet Temple.

Let's not turn any clocks back. Let's keep on getting all the good things we can out of life in Brooklyn for ourselves and our children. by electing

EMIL N. BAAR
AS BOROUGH PRESIDENT OF BROOKLYN

This advertisement contributed by Saul S. Abelov and friends of Sidney Rosenberg Post American Legion

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXII

OCTOBER, 1940 — TISHRI, 5701

No. 7

WHAT THE DRAFT MEANS

THIS week marks an epoch-making event in America—the selective service draft starts. A portion of the seventeen million men between twenty-one and thirty-six who registered for military service are being called. This event will challenge the admiration of succeeding generations and will become, as the years advance, more and more historic.

The selective service plan is the conspicuous external evidence of the nation's effort. It makes America's mind more articulate, its thought more strikingly translatable and its present opinions more readily intelligible. America's program calls for more than that. From the nadir of unpreparedness America must rise to the zenith of preparedness. She is engaged in national defense on a hemispheric scale. She is concentrating every energy of heart and head and hand on being impregnable on land, on sea, and in the air. With calm realism, with patient indomitableness, she is proceeding to make herself an invincible fighting power—but in the spirit of peace and for the purpose of assuring peace.

No studied oratory or labored argument is necessary to justify this unprecedented activity. The results of unpreparedness are all too tragically demonstrated. The mutilated and wrecked countries testify. The spoiled and plundered nations, the crushed and enslaved races, testify. "A tyrant without fear, faith or mercy" is now holding unprepared nations like captives in confinement. Every unprepared democracy has become "the spectator of its own tragedy rather than the hero of its own destiny."

No sane or civilized person will charge that gullible America is beguiled by propaganda into participation in foreign wars. This country does not desire war, and the draft does not signify entrance into any

war. It became clear long ago that the antagonism between democracy and dictatorship was not imagined. It is clear now that antagonism between America and dictatorship is not theoretical. America is fast becoming the special object of taunts and revilings. With cynical effrontery by the dictators we are being challenged in our peace and happiness.

The candid recognition by America of the necessity of force brings to the conflict for freedom a new physiognomy and character. It will stimulate into new activity despondent nations, give them fresh strength, shape and nourish new actions and dreams of neutrals—give to all mankind a new message of hope, a new goal.

In the dire crisis which America is facing in a changing world, she needs above all two things: A united peo-

ple, and wise, courageous and honest leadership.

Since modern warfare does not distinguish between combatants and civilians the whole American people must become spokesmen for human freedom. We all must fulfill Bergson's imperative: "Act as men of thought, think as men of action."

Under our Constitution and form of government, our leaders, together with the American people, must evolve a new interpretation of democratic values and disciplines, of present-day social, intellectual and political issues. As Theodore Roosevelt so well said:

"In order to succeed we need leaders of inspired idealism, leaders to whom are granted great visions, who dream greatly and strive to make their dreams come true; who can kindle the people with the fire from their own burning souls."

—LOUIS J. GRIBETZ

TO MAKE THE LIFE OF THE AMERICAN JEW RICHER

THE Jewish community of Brooklyn for the last several years has had a special problem which has been a reality despite the fact that probably the majority of the community has been ignorant of its existence.

Brooklyn College has a student body which numbers about ten thousand. Of this student population about eight thousand are Jewish. The boys and girls come from every type of home in the community, rich and poor, advantaged and disadvantaged. And all of these children are in the most impressionable of their formative years and are ripe for any influence which can be brought to bear upon their development.

It has unfortunately been true, that until just now there has been no Jewish influence on the campus of Brooklyn College which can create a mold to form the mental and social de-

velopment of the Jewish students. Lacking such influence they quite naturally affiliated themselves, to some degree, with the organizations which were ready at hand and which at the same time, were neither beneficial to the individual student nor helpful to the life and values of the entire community.

We may point to one example. It has been alleged freely by those not notable for their friendship to the Jewish people that Brooklyn College is a communistic institution and that in the forefront of the movement there are the Jewish students. Like all charges and statements of this kind, there is a grain of truth in a large mass of untruth. The entire number of communist students at Brooklyn College is ridiculously small, and among this small number the average in the various racial groups is equal, with no preponderance in the case of

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Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents Moses Ginsberg, Treas. Max Herzfeld, Sec.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

the Jewish students. But the few Jewish students who are leaders of the movement on the campus are vocal, and aggressive, and their volatility is charged to the entire Jewish student body. What, therefore, in the last analysis, is the personal, political and economic philosophy of a small group, has in the public mind been enlarged to the proportions of a Jewish characteristic and a Jewish identification.

The foregoing is one phase of the problem. On the other side of the ledger there is of course, the fact that no influence was brought to bear on the student body either to continue Jewish influence where it had been begun in early youth or to establish it in those unfortunate cases where such influence had been felt to no, or little, degree, before. It was to fill this need that a Hillel Foundation was recently established at Brooklyn College.

Hillel is one of the major subdivisions of the Bnai Brith. Its purpose is to do on the campus what the parent organization does in the country at large; that is, to teach and to implement the teaching—that the American life of the American Jew can be made richer, fuller, more valuable, and at the same time more American, by an understanding and practice of Jewish ideals. It is the special function of Hillel to perform this service on American college campuses. Thirty-two such foundations now exist in the American college world. And wherever they are, the chapters have the universal commendation of all educators and leaders of youth.

The installation of the Brooklyn College Chapter has been made possible by the generosity of a few individuals in our community acting in concert with the four Bnai Brith lodges in this district. Dr. Leon Sacher and Dr. Isaac Rabinowitz are respectively the director and assistant director, and preside over ample club-rooms, adequately equipped. Meetings are held which are participated in not only by Jewish students, but by Protestant and Catholic as well. It is an interesting citation of the possibilities inherent in the Foundation for the welfare of the entire community that the Newman Club (representative of the Catholic student body) will, in the future, hold its monthly meetings at the Hillel Foundation. An inter-faith committee has been formed

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

“בנינו לבין עצמנו”

It is rather a delicate subject that I want to discuss with you in this intimate chat. I am a firm believer in the principle that ministers of religion should take no active part in partisan politics, and in all the years of my ministry I have tried to follow that principle. The rabbi or minister should endeavor to emphasize the high ethical principles that should guide all political effort, and can well afford to leave to the laity the choice of men they feel will best represent them.

In this present national campaign, we Americans are fortunate in that the presidential candidates of both major political parties are men of high character and ideals and represent the finest in American manhood. True, each of these men stands for certain definite views as to domestic and foreign policy, and it is for the individual citizen to be the judge as to whom he or she would desire to entrust the future welfare of our country. And I set my faith in the judgment of the majority, confident that whatever the decision of the majority will be, such decision will be wholeheartedly accepted by all the people of this land.

There is, however, one issue in this campaign that many people claim transcends partisanship. In fact, many say that it is an ethical, even religious, issue. I refer to the question of the “Third Term.” Recently, I received a letter from a prominent clergyman, the Rev. Dr. Norman Vincent Peale, of the Marble Collegiate Church in New York, a letter which

must have been sent to many clergymen, emphasizing that very thought. Says Dr. Peale in this letter: “Ministers are not to engage in partisan politics . . . We are dealing with a principle involving something far more fundamental than partisanship.” Again, to quote him: “As ministers of the church we are vitally concerned with the present decision regarding the maintenance of the ancient third term principle.” And he endeavors to convince the reader that “no man or men should take a stand against a basic tradition of our democracy.”

Now, I can very well understand such an attitude, though I personally do not agree with it, and would have had greater respect for this opinion, were it not for one very revealing fact. Accompanying this letter was literature that was not at all concerned with the ethical or religious implications of the third term, but instead was concerned with the regular, ordinary campaign arguments, arguments of a political, partisan nature.

But disregarding this political *fair pas*, which reflects on or blemishes the professed purpose presented by this clergyman, I do want to revert to the principle he invoked, and to ask: “Has religion any authoritative opinion to offer us that may guide us in our action with respect to such a tradition?”

I ask this question in particular because in one of the circulars enclosed were opinions expressed by a Catholic priest, by a Methodist Episcopal minister, and by a Jewish lay-

Continued on next page

which includes representatives among the three faiths. The value of this cannot be overestimated. Thus young men and women while at the college, and even after their graduation, will act as emissaries to their people to teach the doctrines of good will among men and of mutual respect and gracious understanding.

William I. Siegel

Members of the Editorial Board for the Review

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William I. Siegel

man (the president of the Union of Orthodox Jewish Congregations of America)—all appealing in behalf of the alleged tradition against a third term for a President.

Religion is by its very nature a respecter of tradition. That is true of all religions. I need hardly say that this is particularly true of Judaism. The Jewish religion, basing its regulations on Law and defining our actions on legal principles, must naturally lean on tradition. "What did our ancestors say or do with reference to this problem?" "What is the decision of the masters of the previous generations on this mooted question?" Such would be the attitude of our religious leaders in searching for an answer to perplexing problems or issues. *Kol Torah Sh'en Loh Beth Av, Einoh Torah*,—"Any Torah, or teaching, that does not rest on tradition, is not Torah or valid teaching!" Such is the strong pronouncement of the Talmud, which exemplifies the force that tradition plays in Jewish religious life. So great is the reverence for tradition that the proverbial saying arose, *Minhag M'vatel Halacha*, "Custom breaks or supercedes even Law."

And yet, it is in their complete conception and application of tradition that we find revealed the unique genius of the ancient Rabbis, their liberal and forward-looking attitude. Tradition, they explain, must rule and must be followed in *ordinary* times. They add, however, that in *extraordinary* times, when the tradition would be a hindrance instead of a help in life, the tradition *may be*, and *should be* set aside, so that life might not be stifled or crushed by that very instrument—tradition—which should be its source of vitality and strength.

The Jewish Rabbis, whose whole attitude was one of greatest reverence for tradition, possessed that statesmanlike vision to appreciate the limitations of tradition, and thus developed the principle of *Horaat Sha-ah*—"emergency decisions"—that are in the nature of special dispensations which in effect nullify or suspend the traditions temporarily. These emergency decisions are not to be taken as precedents for new traditions to be implicitly followed. They are emergency actions, brought about by emergencies in life that require the temporary subordination of even hallowed traditions. The Talmud records

many such *Hora'oth Sha-ah*: "emergency decisions," which in effect suspend accepted traditions — *She-ha-shaah Tzericha Lekach*, "because the hour demands such action." (cf. Yoma 69a; Yevamoth 90b; Zevachim 108b, 119b; Horayoth 6a.)

The greatest Rabbinic authority since the close of the Talmud, Maimonides, discusses this principle at length, and with all his Jewish reverence for traditional usage and practice, shows a remarkable understanding and appreciation of the need, under emergency conditions, for "emergency decisions" which would set aside, and temporarily nullify a traditional practice (*Ycsode Ha-Torah* ch. 9.) Tradition is valuable and essential, but it does not constitute finality. Tradition was made for man, not man for tradition.

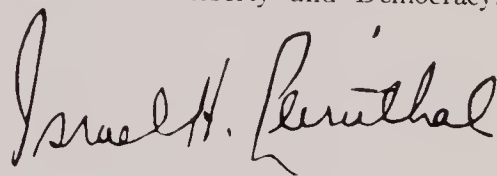
And the Rabbis find support for their development of this principle in the very words of Scripture: "It is a time to do for the Lord; they have made void Thy Law" (Psalm 119, 126). When the forces of evil have made void God's law, then it is a time to do things for God, even if such action would temporarily, and for the moment, make void a sacred law or tradition. The great Biblical commentator, Rashi, interprets these words of the Psalms to mean just this: "At times you may have to transgress a precept of Torah in order to make a stronger fence and protection for the people."

Now, applying this analysis of the place that tradition should hold in life to the present issue of the tradition of the third term, I think that it is al-

together inappropriate to say categorically that "No man or men should take a stand against a basic tradition of our democracy."

It is quite obvious that America is living today in a time of extreme emergency. And because of the emergency we may properly recognize the need for an applicability of the principle of *Horaat Sha-ah*, "emergency action," which would, for the time being, set aside the tradition referred to in this campaign.

I believe that there are enough issues upon which the voters can base their decision without resting it on the issue of the third term. There are the economic issues, the New Deal, the question of defense, the foreign policies, and many other issues upon which there are fundamental differences between the candidates of the Democratic and Republican parties. It is upon these issues principally that the election should be decided. All of us, Republicans and Democrats, ought to be willing to carry on the campaign on these debatable and very serious issues, and not to feel that we are compelled to adhere to the third term tradition. The recognition of the existence of an emergency would warrant or compel a departure from such tradition. It would not be the wanton breaking of a tradition, but only an *Horaat-Sha-ah*, an emergency action, to preserve a greater tradition — the tradition of Liberty and Democracy.



WORDS FOR OUR TIMES

Justice consists not in being neutral between right and wrong, but in finding out the right and upholding it, wherever found, against the wrong.

• • •

There is just one way in which to meet the upholders of the doctrine that might makes right. To do so we must prove that right will make might, by backing right with might.

• • •

Unjust war is to be abhorred; but woe to the nation that does not make ready to hold its own in time of need against all who would harm it.

• • •

We cannot sit huddled within our own borders and avow ourselves

merely an assemblage of well-to-do hucksters who care nothing for what happens beyond.

• • •

Alike for the nation and the individual, the one indispensable requisite is character—character that does and dares as well as endures, character that is active in the performance of virtue no less than firm in the refusal to do aught that is vicious or degraded.

• • •

Americanism is a question of principle, of purpose, of idealism, of character, not a matter of birthplace, or creed, or line of descent.

—THEODORE ROOSEVELT

ANDRE MAUROIS AND HIS FATHER

By JOSEPH KAYE

WE sat in the living room of a suite in the Ritz Towers, that fashionable hostelry which glows with the two-tone lights at night and serves as a beacon for strollers along Broadway and Fifth Avenue. It was a sumptuous living room, spacious and elegant and super-comfortable, and its occupant, M. Andre Maurois, the distinguished French author and member of the French Academy, must have thought it a contrast to the condition in which he found himself just two months ago, when he arrived in this country with only five dollars in his pocket.

M. Maurois had just come from a lecture in Boston and was about to depart for a lecture in another town. He was tired, but he had promised to talk to his interviewer, and so he sacrificed his hour or two of rest.

But what to talk about? France? No. What Frenchman can talk of his country without pain, anxiety? America? What did he know of America? He did not feel that his brief acquaintance with the United States justified his expressing opinions on American life, affairs. Jews? A Jew himself, this might be a suitable topic, but he had met few Jews here, and he knew next to nothing about Jewish communal life in this country, or Jewish leaders and their problems.

What then? Well, there was his own life. One's life can always serve as a subject. Quite an inexhaustible subject, too. So the talk turned to the life of Andre Maurois.

What was there in the life of M. Maurois that could be brought into focus? The highlight, as we might say? That was simple. The highlight in M. Maurois' life was his father.

His father was an Alsatian industrialist, a manufacturer of textiles. Ernst Herzog—that was his name—was a member of a Jewish family that had settled in Alsace over three hundred years ago. He prospered, lived happily with his family, and gained the respect of his neighbors.

But to his son Emile—he who is now Andre Maurois—Ernst Herzog was an ideal man. Emile idolized him, chiefly because of the ethics that ruled his life. Honor, loyalty to one's country, were virtues which Ernst Herzog believed in simply and im-

plicitly, and which constituted his faith. Andre Maurois does not know any human being to whom honor and loyalty to country meant more, and so his father is today still his ideal.

Ernst Herzog lived in Alsace until the Franco-German war, and then he took his family and the four hundred men who worked for him in his factory and led them into unoccupied territory.

The little army marched out of Alsace with their effects loaded on wheelbarrows, and they marched for mile after mile, marched day after day. They were dead-tired and hungry, but not dispirited, for they knew they were going to rejoin their countrymen and assume their share of the burdens of national reconstruction.

For this act in salvaging four hundred Frenchmen for France Ernst Herzog received the ribbon of the Legion of Honor.

Herzog re-established himself in Normandy, in the small town of Elbeuf, and became one of its most prominent citizens. He also founded, with a priest and a protestant pastor, —among his best friends—an anti-liquor society. Drunkenness revolted M. Herzog.

Andre Maurois was born in Elbeuf in 1885. When his formal education ended he had written about twenty books. None of them was published, even though among the lot was a history of the world. Today M. Maurois puts this work down to an excess of youthful literary enthusiasm. However, he believed that he could write, and decided he wanted to be a writer. He told his father of his plans. His father looked at him gravely and said that obviously the man who would be a writer must have talent, and that talent was very difficult to distinguish beforehand. Therefore, since his son had no actual way of knowing whether he had the ability necessary for authorship it would be wise for him to enter the Herzog factory and train himself for a useful industrial career. In the meantime he could keep on writing.

Young Emile raised no objections. He readily took his father's advice,

believing then, as later, that his father knew best. He worked for several years in the factory, two years as a workman, and then in the executive departments.

The war broke out. Because Maurois knew English well he was made liaison officer to the British army. During his service he wrote a novel on English army life. It was called "The Silence of Col. Bramble." A friend, a French officer, read the manuscript, liked it, and took it to a Parisian publisher. It was accepted. When the war ended Maurois found that his book had sold a hundred thousand copies. He was a success.

Now, ordinarily such an auspicious beginning would have been sufficient to decide a man to make writing his profession. But Maurois could not make this decision until his father had given him his consent. So, even though he was at this time in his early thirties, and was married, he went to M. Herzog, and said in effect: "Father, as you know, I have written a novel, 'The Silence of Col. Bramble.' As you also know, it has had a substantial sale, 100,000 copies. I am now what you might call a successful writer. Would you think it wise for me to become a professional writer?"

M. Herzog did think it wise. And so Andre Maurois left his father's factory and devoted himself to writing. Eventually his efforts brought him membership in the French Academy, and his books, "Ariel," and "Disraeli," became best-sellers in this country.

Maurois was on a military mission in England when France signed the armistice. He was thus able to proceed to Canada and then to the United States, where his wife joined him. He was dependent upon friends when he came here, and for a little while he felt helpless and despairing. But he was in demand for articles and books and lectures, and the state of pennilessness passed quickly enough.

Soon M. Maurois intends to begin a two-volume autobiography. In it he will pay proper tribute to the man who to him has been the perfect man, his father.

MANY LEADERS – NO LEADERSHIP

By LOUIS LIPSKY

This article—slightly condensed—is the first of a series to be written by Mr. Lipsky for the "Jewish Day" and the "Review."

THE beginning of the Jewish New Year marks the second year of the World War II. It finds the Germans temporarily victorious on every field where battles have been fought. They and their Italian accomplices now occupy and dominate almost the whole of continental Europe.

But the "destiny" of the victor drives him to continue aggression. He is not given a chance to digest his prey in comfort and peace. He encounters a resistance which cannot be disposed of to suit the time-schedule of world conquest. Appeasement, retreat and capitulation have come to an end. Realizing at last the devastating significance of Hitler's plans, England, aided by its loyal Dominions, has thrown off doubt and fear, and faces its destiny with courage, defending its freedom with all its strength and resources. England has become a fortified island, encircled by its defending fleets, protected by the wings of its air force. It has kept the invaders at bay for months. It refuses to surrender and refuses to die. The cowardice and vacillation of Chamberlain has been supplanted by the courage and determination of Churchill, who leads a resolute people in a heroic resistance. Not only are the Germans encountering a stubborn defense, but the defense gradually develops into a formidable attack. Single-handed, without overt allies, England is fighting on the channel front and in the eastern Mediterranean; but all resources have not yet been thrown into the conflict. It has forced the fighting on German soil and the daily visits of German planes are being returned by English planes bombarding Berlin, Hamburg and Bremen, as well as the German encampments on the occupied channel ports. The Hitler invasion has struck an immovable snag. They thought it would be an easy job to cross the channel and to overthrow the hated enemy. The disappointment must be depressing. It will dislocate all the well-laid plans of the world conquerors.

The beginning of the war found the United States dominated by uncertainty and confusion. The slogan was, Keep out of Europe; avoid foreign entanglements; have nothing to do with European revolutions; mind your own business. We wrapped ourselves in the flimsy mantle of Isolation. Behind the policy of Isolation the Fifth Columns of the Right and Left used the opportunity to arouse racial and group prejudices, to foment dissensions, pointing to the physical and financial advantages of neutrality. The same evil forces that have corrupted and destroyed Republican France, and fed the appeasement policy of England, enjoyed a free holiday in the United States. The youth of America fell under the spell of shameless intellectual and political stooges, who persuaded them of the virtue of alien ideals and to despise the fruits of our own democratic experiences. In this period of intellectual corrosion, it was the good fortune of the United States to be led by a man of vision and courage, whose leadership over a period of years has brought us out of the morass of national drifting into certainty as to our national destiny. This was not an easy task. The President of the United States had to move with circumspection and deference to internal conditions. The democratic processes had to be observed. But the voice of President Roosevelt carried into every corner of the world. It grew in power from the day Hitler took over the government of the German Reich and, rising to a crescendo, finally made clear that he, and America with him, stood four-square with the democratic States, the victims of the epidemic of hatred and force that was spreading all over Europe, and invading the whole world.

We are in the midst of the Presidential campaign. The discussions now going on clearly register the fact that the views of President Roosevelt on foreign policy are meeting with an overwhelming popular endorsement. The American people are at one with the thought that the defense of American institutions involve the creation of a world front of democratic States. There is unequivocal approval here of

the Roosevelt policy, which has moved from isolation to neutrality and defense, from defense to all aid to England short of war.

The subversive elements have been defeated and are taking to cover. They are identified by the man on the street as the paid agents of the enemy. All the words they use — Pacifism, Isolation, Neutrality and anti-Semitism — are known for what they really mean. They are the propaganda devices used by the Modern Attila in his war against the democratic world; they are the poisons used in the "softening" process that comes in advance of the armed assault.

• • •

What part does American Jewry propose to play in this changed situation?

To do what may be required of us as American citizens will not be sufficient. The enemy whom England and the United States are called upon to meet is the maddest anti-Semite the world has ever known. He is the implacable foe of all Jews. There is no corner on earth where he would let them live. He forces hundreds of thousands of them into exile and pursues them with his hatred wherever they find shelter. As Americans, we regard him as the enemy of democracy; as Jews he is our special foe, whose defeat is essential for our continued existence as free men.

Of course, it is foolish to speak of an American Jewry—"what is American Jewry going to do?" There are about five million Jews in the United States. We have many organizations, varied interests, communities, groups within groups, but no central organ that assumes collective responsibility for those affairs that concern all Jews. There are no accepted traditions, no accepted policy in any field of interest. There are many organizations, but not organization. There are many leaders, but no leadership. There are many plans, but not plan. Looking at American Jewish life as a whole, it is no exaggeration to say that it reflects a perfect picture of anarchy.

It might have been expected that at least in the field of defense, the whole

Continued on page 21

A Tortured World Seeks Atonement

The following is a transcription of a radio address delivered by Rabbi Levinthal over WJLB and the Mutual Network on Thursday, October 10, 1940.

By DR. ISRAEL H. LEVINTHAL

It is in the midst of a thick darkness that has enveloped most of the world that we Jews celebrate this year these solemn days of Rosh Hashanah, our New Year, and Yom Kippur, our Day of Atonement. And yet these days come to us like rays of sunshine fighting their way through the dark clouds to bring us new faith, new hope and new courage.

Rosh Hashanah, according to Jewish tradition, commemorates the creation of the universe, the day when God planned to create the first human being. Mind you, it does not commemorate the appearance of the first Jew, nor the day when Palestine, the Land of Israel, was founded, but the creation of the world and the first human being. It is a tribute to the universal outlook of the Jew. The Jew, according to his religion, must concern himself with the welfare of man—all men, all nations, all races, all peoples—the world.

There is an old Jewish legend which tells that before a child is born an angel places a lamp before his eyes, so that he can see the entire world from one end to the other. A simple folk tale, yes, but a tale that goes to the heart of the Jewish genius. From his very birth the Jew was impressed with this universal outlook. No chauvinism for him; he was not to think of himself alone—he was to think in terms of all humanity. There can be no happiness for one people, if other peoples are in misery. There can be no salvation for one group if all others are bereft of the opportunities of life.

The world today is in agony because of this great sin, the violation of this principle of universal brotherhood. The struggle that we witness today is due to just this—the attempt to forever crush this universal outlook that alone can solve the evils of the world. "My nation above all," "My race above all," "My blood above all," "all other nations and races must be trampled upon and crushed so that mine may find life through their death" — that is the philosophy

that the Nazis of Germany, the Fascists of Italy and Japan, the Communists of Russia are endeavoring to foist upon the world.

Is it too much to believe that that is the real secret of their common hatred of the Jew—the fact that they recognize in him and in his teachings that message which has challenged their philosophy all through the ages? And yet, unless the peoples of all these nations will atone for this sin, the world will continue to suffer the agonies which it knows so well today.

Now the Day of Atonement, according to Jewish tradition, marks another event. It is the day on which God listened to the plea of Moses in behalf of his erring people, and forgave them for their great sin in worshipping the golden calf. The misguided children of Israel, these erstwhile slaves of Egypt, rebelled against the God who gave them the Law on Sinai, and danced and sang before the work of their own hands, the golden calf, proclaiming their reverence to this idol, the new substitute for God. Their action would have brought upon them destruction, but they atoned, and it was on the Day of Atonement, according to the Rabbinic tradition, that they accepted anew the Tablets of the Divine Law and heard the beneficent word from God, "I have forgiven."

What we witness in the world today is again a rebellion against the God of Sinai. New gods are to replace the God of the ages. Force, mighty arms—the tank and airplane and bomb and torpedo—these are the idols in which they would put their trust. It is a rebellion against Christianity as well as Judaism, for both are founded on the Moral Law of Sinai. The ancient Jewish sages tell us that when God was about to give the Torah, the moral law, on the mountain of Sinai. He first offered it to other nations besides the Israelites. Each of them first asked, "What does the Torah contain, what does it demand of us?" And when God told them, "Thou shalt not steal," "Thou shalt not kill," each other in turn refused to accept it. They turned their backs upon it. Today these nations still refuse to accept the Law of God. They

continue to turn their backs upon it. But, it is this very rebellion against the moral law that has brought the havoc and destruction upon our world, and that is threatening to turn the world into the chaos and confusion of the days before creation.

If, Heaven forbid, the forces of darkness prevail in the war now raging, it will mark the bankruptcy of national morality and its surrender to the idols of brute force. We know, however, that that cannot, will not, be. The forces of Morality are defending themselves with an unprecedented heroism which must and will ultimately bring victory to those ideals of justice and righteousness that alone make life worthwhile.

Our own beloved America, is beginning to sense the danger that faces it in the onward march of this brutal force that would destroy the moral foundations of the universe. It is beginning to defend itself against this danger threatening all humanity. But our defense, if it is to be effective, must be something more than the defense of arms. It must be a defense of the Soul of America. It is not enough to defend our material and physical resources; we must defend even more our spiritual resources, those values and those lofty moral ideals that have helped to make the America that we know and love. We must re-fortify the concepts of human brotherhood and fellowship of all peoples, of tolerance and liberality in our attitudes toward all men; we must re-dedicate ourselves to the high purpose of banishing crime and poverty, ignorance and disease, and of bringing into the lives of our people the hope and the possibility of extending their opportunities so that they may enjoy all the blessings of life. Thus we may effectively help to rouse all the world to the way of atonement by accepting anew the Moral Law of Sinai, and thus winning for all times God's forgiveness.

There is a strange anecdote told in the pages of our Talmud, that great storehouse of Rabbinic wisdom, with which I should like to conclude my message. When Adam, the first hu-

Continued on page 20

JUDAH HALEVI—ON THE 800th ANNIVERSARY OF HIS DEATH

By JACOB S. MINKIN

This is the first of two articles, on Judah Halevi by Dr. Minkin. The second will be published next month.

DUSK had fallen over Jerusalem. The golden glow of a vanishing day bathed the Holy City in almost fantastic sunset. Streets and houses were lit up with a brilliant blaze. The fast-moving clouds rapidly changed colors, fading into a pale-green with small patches of crimson. Soon this too disappeared, leaving long shadows upon hills and trees.

In the strange half-light that descended upon the scene could be seen the tall, spare figure of a man of about fifty-five with a greying beard and melancholy eyes. He was Judah Halevi, who had journeyed a long distance, passing perilous seas and dangerous land routes, all the way from Spain through Egypt, Tyre and Damascus, to feast his eyes upon the splendors of the city of his dreams. More than once had he risked his life by raging waves; he was battered, mocked and taunted by coarse mariners, yet not once had his soul flinched.

I've abandoned all my loved ones,
Left the house which I possessed,
Unto thee, O sea, I give me,
Bear me to the mother's breast.
Thou behind my ship, brave West
Wind,

Drive it to the other shore,
Which my heart with eagle's pinions
Seeks and seeks forevermore.
Bring me there in peace and quiet,
Then return thy way sedate;
And embrace my dear ones for me,
And to each my bliss relate.

In Alexandria they tried to detain him. In Cairo and Damietta all hearts were drawn to him, and he was offered honors and princely brides. His admirers would capture the eagle of song and make him abide with them. He was grateful and fashioned his gratitude into songs. Touched by their love and tenderness, he even felt the muse of his youth experiencing an Indian summer:

Wondrous is this land to see,
With perfume its meadows laden.
But more fair than all to me
Is yon slender, gentle maiden,
Ah, time's swift flight I fain would
stay,
Forgetting that my locks are gray.

But he would not be tempted. There was only one image in the poet's heart. Its name was Jerusalem, the city nestling in the hills:

Oh city of the world, most chastely
fair,
In the far West, behold I sigh for
thee.
Oh, had I eagle's wings, I'd fly to
thee,
And with my falling tears make moist
thine earth.

He had reached his goal. Standing at one of the gates, his eyes gazed with rapture upon the ancient city slumbering in its dust and ruins. Heathen folk barred the way where the sacred shrine once stood. The poet's heart was filled with infinite sadness:

To see the glory long mine eyes had
yearned;
But when at last I sought Thy Holy
Place,
As though I were a thing unclean and
base,
Back from Thy threshold I was
spurned.

But his face at once softened, and instead of yielding to disappointment he made a fresh resolve:

The burden of my folk I, too, must
bear,
And meekly bow beneath oppression's
rod.
Because I will not worship a false
God,
Nor, save to Thee, stretch forth my
hands in prayer.

He then poured forth his most exquisite ode, a song pure and perfect, whose touching strains still fill millions of hearts with sadness:

Zion, wilt thou not ask if peace be
with thy captives
That seek thy peace — that are the
remnant of thy flock?
From West and East, from North and
South—the greeting
"Peace" from far and near, take thou
from every side.
The life of souls is the air of thy land,
and of pure myrrh
The grains of thy dust, and honey
from the comb thy rivers.
How shall it be sweet to me to eat
and drink while I behold

Dogs tearing at thy lions' whelps?
Or how can the light of day be joy-
ous to mine eyes while yet
I see in ravens' beaks torn bodies of
thine eagles?

And so line after line pierced the silence of the encircling night.

But little did the singer know that he was being overheard. For behind him stood a Saracene, with hatred and jealousy in his fierce eyes. He was a poet himself, and he despised the Jew for the fire and passion of his song. He urged his steed forward, and with a savage blow of his lance struck down the old man. The poet fell back mortally wounded with the full measure of his song still unfinished.

It is, of course, a legend, weaving to completion the thread of our poet's unknown end. But legend is the gift with which a grateful people rewards those of its sons it loves and admires best. To his people Judah Halevi was more than a poet who sang with force and charm in an exquisite Hebrew, but one by whom Israel was ennobled, honored and idealized. He also sang of trifles. Many themes aroused his muse. No feeling or emotion ever passed through his life but he made songs of it. He wrote of love and friendship, he sang of wine and pleasure, and composed riddles. When his friends rebuked him, he retorted in youthful insolence:

Shall one whose years scarce number
twenty-four,
Turn foe to pleasure and drink wine
no more?

The lust for life and love fills many of his poems. Thus:

The night when the fair maiden re-
vealed herself to me
The warmth of her cheeks, the veil
of her hair,
Golden like a topaz covering
A brow of smoothest crystal—
She was like the sun making red in
her rising
The clouds of dawn with the flame of
her light.

Hebrew poetry had never known a greater nature-lover than he. With intimate knowledge and rich imagery he describes nature in all her varying moods. And his language is neither

labored nor affected, but carries the feeling of reality. We read of the lashing and tempestuous seas, of vessels that rock and reel, of masts that sway and stagger, of sails that dip and flutter like birds caught in a hurricane. We hear songsters twitter their love-strains in the matted trees, and are made to witness sunshines painted with a masterly hand.

In all these things one recognizes the work and words of a great poet, the equal of any in whatever language. But they are not the measure of Judah Halevi's true greatness, nor the reason of his people's love and devotion. The workings of his great soul are not revealed in them, nor his surpassing genius. They are, so to say, the tribute he paid to the human part in him, the images he borrowed from the fashion of the day.

With the passing years the poet matured and he became more serious. Love and pleasure now are banished from his verse, and an intense religious-national spirit begins to dominate his life. He still sings of love, but it is no longer the love of the carefree days of his youth. It is a love idealized and purified, a love raised to the highest degree of religious ecstasy—the love of God and Israel—that bursts from the depths of his heart. In this love he stands almost alone, equaled only by another great poet, Solomon Ibn Gabirol.

A man of feeling and emotion, Judah Halevi was a mystic who felt God always near and around him. A sunny faith in God inspired hundreds of his religious lyrics, whether he was favored by fortune or was in the depths of depression. Only a poet with such religious passion could have written lines like:

O Lord, where shall I find Thee?

All hidden and exalted is Thy place;

And where shall I not find Thee?

Full of Thy glory is the infinite space.

and further:

Longing, I sought Thy presence;

Lord, with my whole heart did I call and pray,

And going out toward Thee

I found Thee coming to me on the way.

When far from Thee, I die while yet in life;

But if I cling to Thee I live, though I should die.

No other man drew so near to God

as he; none knew how to cling to Him so close or woo Him in such tender and affectionate words:

Come, Beloved, come to me,

In the bower of lilacs woo me;

Slay the fiends that would pursue me.

Harps and chimes and cups all golden
To the joy of old beholden.

'Neath the radiant glory olden.

Judah Halevi surpassed his contemporaries not only by the quality of his compositions, but also by their quantity. He wrote upward of three hundred poems, and they cover nearly all the religious occasions of the year. The synagogue has been enriched by them, for to this day a great many are still recited in both Sephardic and Ashkenazi congregations. Endowed with an extraordinary religious genius, it is no wonder that his lyrics should have found their way into the synagogue ritual and placed side by side with the Psalms of David.

It was the greatness of the genius of Judah Halevi that his harp could bring forth melodies on a wide variety of themes. His deepest emotions, however, are those that have to do neither with love nor friendship, neither with nature nor even with God, but with that undying passion of his life, which was Israel and the Land of Israel. It is here where we have the true lover of his people revealed, where his lines are so rich, so true, so authentic, so full of tenderness and pathos.

No man ever loved his fatherland with so deep and abiding a love, loved it in its sorrow and degradation, loved it in despair and hope, as he. All his life was dedicated to that love. It was his ideal, the dream and passion of his heart, the crown and object of his profoundest thoughts and feelings. Never did his muse soar so high, never was his speech so tender, his language so rich, his metaphors so bold and striking as when he made Israel and Zion the theme of his song. Sometimes he is soothing and comforting and lets the sacred stream of consolation play upon his nation's sorrows in an endless torrent of healing balm. At other times, when the agony of despair pierced his heart, he vents his feelings in a fierce cry for justice. Never, however, is his love cooled, his affection estranged, his tenderness and devotion forgotten. What personal disappointments he may have had, what sorrows and misfortunes he may have suffered

are of no moment when he contemplates the sorrows and misfortunes of his people. Gladly would he change places with them, gladly would he give his life for them. He had no other life but that which belonged to his people, and to the land that was his people's.

Judah Halevi, more than any other poet, was the authentic voice of his people. None else spoke of them in accents so true, so genuine, so sincere. No other singer in Israel could so boldly proclaim himself—

I am a harp to thy songs.

He was his nation's Poet Laureate if ever there was one. Of no other man could it be said as was said of him, that at his death he locked the gates of song and threw away the key. The lamentations of Ibn Gabirol over his personal misfortunes sound today trite and hollow; the unfortunate love affair of Moses Ibn Ezra leaves us cold and unmoved. But when Judah Halevi makes Zion and Jerusalem the subject of his lament, millions of hearts still respond to him. He is the national Jewish poet whose lyrics have not faded though eight hundred years have passed over them. They still continue to stir and move us, haunt us with their tragic theme, fill us with sorrow, and inspire us with hope. We still remember and recite with bowed heads and uplifted hearts Judah Halevi's poems of mourning and exaltation over the lost homeland and its future restoration.

Judah Halevi is the most perfect illustration of how to sing the song of the Lord in a strange country. Although pining for the Holy Land, his harp never remained idle. He did not permit the luxury of pain to quench the fire of song that was in his heart. The liquidity of his music lost none of its charm because its theme was a faraway land. The result was that thousands emulated his example and fresh impulse was given to the Hebrew language and Hebrew poetry. Singers arose who took up the strains of his deathless melody and carried it on to future generations. His song became a trumpet for a new national revival.

Although he was perhaps the most national of poets, it was inevitable that the fire and fervor of his songs should attract the attention of Gentiles. The grace and symmetry of his lines, the mellowness of his words, and his style overflowing with the

Continued on page 19

JEWISH PIONEERS OF OPHTHAMOLOGY

By HARRY FRIEDENWALD, M. D.

Reprinted from "Harofe Haivri"

was in the Orient that ophthalmology (the science of the eye and its diseases) received great impetus and the superiority of the Arabic lists has been explained in a measure by the prevalence of eye diseases in the Orient.

The teacher or Rhazes was a Jew, one of the leading Arabic physicians. Ali b. Sahl (Abul Hasan) b. Ishaq al Tabari, the son of a noted Persian Jewish physician; he became a Moslem and the physician of the caliphs during the middle of the ninth century. He is frequently cited by Rhazes in connection with ocular affections.

The most eminent Jewish physician of this period, Isaac Israeli, was known as a leading oculist of Cairo before he became physician to the Sultan in Kairowan. Isaac lived in the last half of the ninth and the first half of the tenth centuries.

El Mouaffag ben Chaoua was an Egyptian Jewish physician, who practiced in diseases of the eye and served Saladin. He died in 1183.

Asad el Mahally, a Jewish physician in Cairo of the early thirteenth century, was a very eminent man and wrote a treatise on vision.

Maimonides (1135-1204), the great philosopher-physician, makes this interesting statement in his "Aphorisms": A person who has never seen ophthalmia, when he sees a case will have his eyes become filled with fluid. If he continues to gaze upon it, he himself will be affected with ophthalmia." He believed this due not to contagion, but to sympathy.

Ibn Kammuna of Egypt (died 1277-8) was an author on many subjects and wrote an ophthalmological work.

It was the Jews who carried Arabic ophthalmology into Spain and Italy, as scholars, translators, and as practitioners.

In spite of repressive laws we learn of the popularity of these Jewish oculists from such documents as the interesting letter written in 1253 to Alfonso, son of the King of France, by the Lord of Lunel concerning one Abraham of Aragon, whose services he sought because of his loss of sight.

It would appear that the practice of Jewish oculists was transmitted in families; both the knowledge and books passed from father to son.

We find an explanation of the fact

that eye treatments were so large an extent in the hands of Jewish oculists when we consider that the absence of Christian oculists impelled the Jews to devote themselves to this art in the fourteenth and fifteenth centuries.

Two mediaeval "European" ophthalmological authors are known to us, Benvenutus Grapheus (or Grasseus), and Zacharias. The former was a very interesting person. "He was the most famous non-Moslem oculist of mediaeval times. Sarton is disposed to place him in the twelfth century, probably in the second quarter." Hirschberg regards him as likely to have been Jewish; and he suggests that the name "Grapheus," is a slight change of the "ha-rophe."

We know that the Jews played an important role in the early centuries of the University of Montpellier. It is of interest to learn that in the vestibule of the medical faculté of Montpellier there is a plaque in honor of Nathan ben Zacharias under the date 1171, as one of the leading masters of the University, and he is described as an oculist; the tablet is indicative of the tradition that persisted in Montpellier, that the Jewish physicians and oculists were prominent practitioners there.

The most interesting case of the practice of mediaeval oculists is the following:

John II of Aragon (1458-1479) employed a Jewish oculist, Cresques, who, in 1468, successfully operated on both eyes for cataract. The account of this interesting operation of couching is found in Graef's Archives. "Having convinced himself after a month that the operation on the right eye was successful, he performed the same operation upon the left eye, contrary to the advice of the king's physician. And this likewise was successful and thus the king was completely relieved of his blindness."

The treatment of affections of the eyes was not limited to the practice of the male sex, but we have accounts of Jewish eyedoctresses. There were several such in Frankfort in the fifteenth century.

With the renaissance of the Hippo-

cratic method of observation in clinical medicine, we find descriptions of ocular diseases and their treatments in the medical works of able writers such as Amatus (1511-1568) and of Zacutus Lusitanus (1575-1642). The latter describes a case of "Gallic ophthalmia," which he cured with mercury, and of other ophthalmias and blindness.

Special mention must be made also of Montalto, physician to Queen Marie of Medici; he wrote a work, little known and very rare. "Optica, Intra Philosophiae et Medicinae aream, de Visus organo, et Objecto theoriam accurate complectens," which appeared in Florence in 1606; a second edition in Geneva in 1613.

The one great clinical advance was Daviel's Extraction of Cataract in the middle of the eighteenth century. The lowly condition of the eye practice during the several centuries is not the only or even the chief reason for the lack of Jewish participation. In a world that had passed out of the Middle Ages and was struggling toward greater human rights and liberty, the Jews suffered most and were the last to attain emancipation; such it appeared to them. When the Universities of Western Europe were freely opened to them, they entered in numbers.

Marcus Eliezer Bloch (1723-1799), born in Ansbach and practiced in Berlin. In his "Medizin Bemerkungen," 1774, he described coloboma of the iris and other ocular affections.

Another early Jewish physician, Abraham Meyer, in Hamburg, a graduate of Goettingen, published a book: "Abhandlung und Beobachtung uber einige Krankheiten der Augen," 1785.

In 1809, George Hartog Gerson took his degree of medicine at Goettingen, his thesis being: "De Forma corneae oculi humani deque singulari visus phaenomen." This has become historical for it describes "the dissimilar curvatures of the cornea in the vertical and horizontal meridians," (astigmatism).

Samuel Moritz Pappenhem (1811-1882) of Berlin, a disciple of Purkinje, published "Die speciell Gew-

Continued on page 19

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NOVEMBER 4th

LUDWIG LORE

Leading interpreter and editor of foreign news. His daily column "Behind the Cables" appears in the New York Post and Philadelphia Record.

Subject: "WILL DEMOCRACY SURVIVE"

NOVEMBER 11th

RENE DUSSAQ

World Traveler, Adventurer and Author. An Argentinian by birth but an American by choice he is thoroughly familiar with conditions in North and South America.

*Subject: "THE 'GOOD NEIGHBOR' POLICY AS SEEN
THROUGH SOUTH AMERICAN EYES"*

NOVEMBER 18th

DOROTHY FULDHEIM

Brilliant Commentator on World events. "The best informed woman in America."

Subject: "WORLD CONDITIONS FROM THE AMERICAN VIEWPOINT"

NOVEMBER 25th

ANDRE MAUROIS

Eminent French Historian and Biographer. Member of the General Staffs of England and France in two world wars. Author of "The Tragedy of France," "The Miracle of England." Biographer of Shelly, Disraeli and Byron.

Subject: "WHAT HAPPENED IN FRANCE"

DECEMBER 2nd

ANITA BLOCK

Leading authority on European-American drama, lecturer and playreader.

Subject: "THE AMERICAN THEATRE TODAY"

DECEMBER 9th

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DECEMBER 16th

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RABBI MILTON STEINBERG

Lecturer and author. Rabbi, Park Avenue Synagogue, Author of "The Making of the Modern Jew."

JANUARY 6th

MAURICE SAMUEL

Outstanding Jewish Publicist, lecturer and interpreter of Jewish life. Translator of Bialik, Sholom Asch, I. J. Singer, etc. Author of "You Gentiles," "I, The Jew," "The Great Hatred," etc.

JANUARY 20th

JAN MASARYK

Son of the Founder of the Republic of Czechoslovakia, formerly its Minister to London and at present the Foreign Minister of the Czechoslovakian Government in exile.

FEBRUARY 3rd

PROF. SCOTT NEARING

Leading Economist, Sociologist and Educator.

FEBRUARY 10th

GERHART SEGER

Former member of the German Reichstag. Lecturer on Hitler's Regime and the struggle between the Dictatorships and Democracies.

FEBRUARY 17th

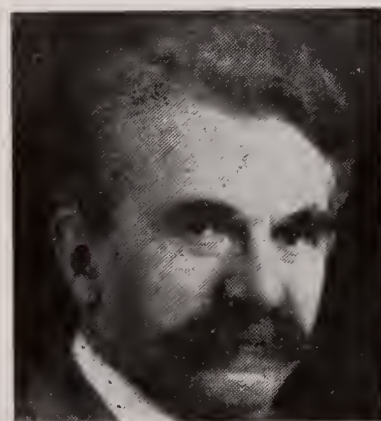
ALEXANDER KERENSKY

Former Premier of Russia, leader of the Russian democratic forces. Author of "The Russian Revolution" and the "Crucifixion of Liberty."

MARCH 17th

THOMAS MANN

Greatest living man of letters. Winner of the Nobel prize for Literature, winner of the Einstein award. Author of "Joseph in Egypt" and other masterly works.



Ludwig Lore



Johannes Steel



Rabbi Milton Steinberg

THE NEWS OF THE MONTH

By LESTER LYONS

THE Jewish population of Germany has been reduced from 500,000 to about 200,000 since the advent of Hitler. Of 12,000 who migrated from that country last year 5,000 were able to enter the United States. Day after day the remaining Jews in the Reich are being subjected to greater restrictions. No Jews may now use telephone or radios in their residence. During the winter they will be granted only half the coal rations. They are denied completely clothing rations, and are required to use cardboard instead of leather in shoe repairing. Air raid shelters, if at all available to them, are weaker than those for the rest of the population, and they must pay for such places out of their meager funds. They are forbidden the use of some streets at any time and must be off the streets by 9 P.M. They are barred from engaging in business, and the only work they may do is menial labor. They may not enter most stores before noon and may enter food stores only between 4 and 5 P.M., after supplies have been almost exhausted, by purchases by Germans during the day.

In a vivid account in the newspaper *PM* of the mental and physical tortures to which the Jews are subjected, Richard O. Boyer says that "all a Jew in Germany may do is stay in his room and slowly starve or become ill from insufficient food and heat." Describing the treatment of the Jews as an "evil—pure and unadulterated," this journalist ominously reports that the only future for a Jew in Germany is to "hope and wait for death. And that is exactly what the Nazis want." Great tribute is paid to the victims, with the hope that they will be freed.

a reservation in Poland where they might be condemned to degradation and starvation and cut off from the civilized world.

The world is to witness one more example of how the Jews are made a scapegoat for a country's ills. The Vichy government now charges the Jews with having brought about France's defeat. Professedly because of "the baneful effects of their activities in the course of recent years," the government has resolved to adopt a series of measures regulating the status of the Jews and restricting their participation in business and industry, the professions, and public affairs. The goal of the government is to prevent the Jews "from assuming social functions implying authority, management, and formation of minds" because they allegedly "exercised these functions in an individualistic trend, which went as far as anarchy."

Slovakia has enacted additional measures restricting the rights of the Jews. All radio sets owned by Jews have been confiscated because of the charge that Jews had spread through the country the contents of British broadcasts. Jews have also been deprived of automobile driving licenses and of passports. They are also required to discharge any female domes-

tic servants under 40 years of age.

That Nazis in this country are seeking by coercive methods to induce hundreds of thousands of German-Americans to support Hitler is revealed in an expose of Bundist activities in the current issue of *The National Jewish Monthly*, published by B'nai B'rith. The author, Dr. Joseph Dunner, who was a journalist in Germany, declares that Bundists force Germans here to attend Nazi meetings under threat of boycotting them here and outlawing their relatives and friends in Germany. The Nazi propaganda department in Germany supplies its agents in the United States with a list of such relatives and friends. Dr. Dunner also charges that numerous Nazi spies are among the many German-Americans who are employed in important American industries.

A series of sensational articles, entitled "Merchants of Hate," which revealed the names, programs, and activities of anti-Semitic individuals and organizations in this country, was recently published in the magazine *Friday*. Attempts by this magazine to place paid advertising in the daily press concerning these articles were unsuccessful. The Jewish as well as English press refused to accept such advertising. Only *PM*, however,

Rabbi Wise Rebukes Harry Elmer Barnes

RABBI Stephen S. Wise has severely criticized Dr. Harry Elmer Barnes, the historian, who is co-editor of the *Illustrated World History*, for the pro-Nazi tenor of the latest edition of that work. Rabbi Wise points out that this edition omits considerable material of previous editions that was fair and favorable to the Jews, and glosses over persecutions of the Jews. Despite Dr. Barnes's professions of friendship toward the Jews, Rabbi Wise asserts: "No friendliness on your part to Jews can in the slightest degree extenuate the wrong that you and your co-editor have done

in failing to stamp the Nazi regime as being a regime of murder, brutality and lust for world power. I do not find any moral reprobation of Nazism in the work." Expressing regret for the pain he may have given the historian, Rabbi Wise said that "the personal pain I have given you is a very slight thing compared with what my people everywhere in the world are suffering as a result of the hideous boast of the Nazi regime, which you nowhere condemn, that 'we will blast the Jews not only out of the Germany Reich but out of the entire world.'"

which contains no advertising, made mention of the articles.

(The possible reason for this prescription is that *Friday* has made the impression that its policies follow the Communist line—Editor.)

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Unable to obtain facilities on the large radio stations for the dissemination of his Fascist and anti-Semitic propaganda, Father Chas. E. Coughlin has charged the Jews with having brought him to this predicament. Declaring that "every person knows who controls the three great national chains," his organ, *Social Justice*, has insulted the Jews and threatened them with reprisals. The banning of Coughlin from the air was by virtue of the National Association of Broadcasters' Code.

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The Methodist Church, at its annual conference at Wisconsin, unanimously adopted a resolution condemning anti-Semitism. The Conference declared that "We view with anxiety the rising tide of anti-Jewish feeling the world over. We deplore the actions and utterances of any leaders or organizations that, under the banner of Christianity, tend to spread racial and religious prejudice, and we call upon the laity and ministers of our church to do their utmost to counteract such destructive influences."

• • •

A suggestion of the Non-Sectarian Anti-Nazi League that Camp Siegfried, at Yaphank, Long Island, owned by the German-American Bund, be condemned by the government and used for training recruits, has been taken under consideration by the Adjutant General's Office of the War Department. During the World War this camp was devoted to the training of recruits for the army.

• • •

Arthur Greenwood, a member of the British war cabinet, has assured the Jews of this country that following a British victory of the war Jews everywhere would be given an opportunity to make a "distinctive and constructive contribution" in the rebuilding of the world. Mr. Greenwood, who is Deputy Leader of the British Labor Party, declared that in the new world the "conscience of civilized humanity would demand that the wrongs suffered by the Jewish people in so many countries should be righted."

• • •

Over 4,000 Palestinian Jews have

enlisted with the British forces. Of this number, 2,400 have volunteered since the British call for recruits was issued on July 1st of this year. Half of the volunteers have joined the Royal Air Force, the other half the various ground forces.

• • •

Plans are being made by Young Judaea, Zionist organization of Jewish youth, for the purchase of a plot of land in Palestine to be used as a Scout training camp. A committee of that organization is working with the authorities in Palestine to promote a closer relationship between the Arab Scout Movement and the Jewish Scout Movement.

• • •

How to adjust its program to deal with the emergency problems now confronting the people of Palestine will be the major subject to be considered at the 26th annual convention of Hadassah, the Women's Organization of America, which will be held at Cincinnati from October 30th to November 3rd. The Convention will plan to provide for emergency child welfare, feeding and recreation, public health and hospitalization services, and a new youth conservation plan to help refugee and native Palestinian boys and girls weather the conditions brought about by dislocation of economic and social life in Palestine. In celebration of the coming 80th birthday of Miss Henrietta Szold, founder of Hadassah, the organization will endeavor to obtain 80,000 signatures from its senior members and 20,000 from the members of Junior Hadassah to an Eightieth Birthday Book.

• • •

The seventh annual "Night of Stars," the huge theatrical show for refugee aid and Palestine settlement, will be held at Madison Square Garden on November 27th. The proceeds of the affair will go to the United Jewish Appeal to further the war relief rescue and settlement work of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. Over 120,000 people have seen the previous six presentations of this production. Nathan Straus, Administrator of the United States Housing Authority, will head the affair.

• • •

B'nai B'rith, the oldest and largest Jewish fraternal organization in this country, expended \$58,000 for war re-

JAPS USE CHRISTIANITY TO CREATE ANTI-SEMITISM

Anti-Semitism in Japan takes a strange turn. In urging the elimination of Christianity from that country, patriotic societies have referred to it as "a device of Jewish origin." At a meeting of such societies formed to campaign against Christian organizations it was declared that "Christianity offers a heaven of illusion, and forces men to believe in Jesus Christ in the interests of the Jewish policy of world conquest. Such a belief would destroy Japan's policy."

lief and refugee aid during the first year of the war. Of this amount, \$31,500 was contributed to non-sectarian agencies such as the American Red Cross, the Finnish Relief Fund, and the Queen Wilhelmina Fund. The appropriations included aid to refugees in England, Palestine, Shanghai, Lithuania and Canada. Expenditures were also made for the transfer of Jewish children to Palestine.

• • •

At its recent annual convention in Cincinnati, the Union of Orthodox Rabbis of the United States and Canada declared its opposition to any exemption from defense service by them or any of their students. The Union also laid plans for making the United States a center of Jewish culture and learning. Mayor James Stewart, in greeting the 800 delegates and guests,

Continued on page 21

BOMBS UNITE ARAB AND JEW

The Italian bombings of Palestine, with their indiscriminate slaughter of Arabs and Jews, are tending to bring both these peoples closer together. The Arabic press, which previously was often hostile to the Jews, is now manifesting friendship toward them. One of them, *Falastin*, in stressing the new comradeship, declared: "When Italian planes bombed Tel Aviv they killed women and children with an unparalleled barbarism. Yesterday those emissaries of Fascist savagery returned and repeated against the Arabs what they had done to the Jews, thus binding both nations in the bond of innocent blood." Jewish first-aid volunteers and air-raid wardens have worked energetically to rescue Arab victims of air attacks.

BROOKLYN JEWISH CENTER ACTIVITIES

Late Friday Night Services to Begin This Friday, November 1st

Our late Friday night lecture services will begin this Friday evening, November 1st at 8:30 o'clock and Rabbi Levinthal will preach the sermon.

The Rabbi has chosen as his topic "Great Jews Who Have Recently Passed Away" in which he will pay tribute to outstanding Jewish leaders who have died within recent months. We hope that many in the congregation will attend this opening service and that this season's Friday night gatherings will attract the large congregations which they have in the past years. Rev. Kantor will lead in the congregational singing.

Distinguished British Rabbi to Occupy Pulpit November 8th

At the second late Friday night service of the season, we shall be privileged to have as our guest speaker, the Rev. Maurice L. Perlzweig, who has recently arrived here from London. Dr. Perlzweig occupies a prominent position in world Jewish affairs. He is not only the minister of a leading synagogue in London and one of the outstanding Jewish preachers in Britain, but he is also the head of the British section of the World Jewish Congress and a member of the World Executive of the Jewish Congress. We sincerely hope that all of the members of the Center will avail themselves of this unique privilege of listening to a message of greatest importance from one who comes now from the very scene of the European tragedy.

Rabbi Breslau To Address Zionist Meeting

The Eastern Parkway Zionist District will hold its next meeting on Thursday evening, November 7th at 8:30 o'clock at the Center.

Rabbi Isidore Breslau, newly elected assistant to the president of the Zionist Organization of America will be the guest speaker of the evening. All welcome.

Special Course on Zionism and Palestine By Adult Institute and Z.O.

Under the joint auspices of the Eastern Parkway District of the Zion-

ist Organization of America and our Institute of Jewish Studies for Adults, a special course on Zionism and Palestine will be given this year. The course will be offered on Wednesday evenings at 8:30 o'clock and will begin on November 20th. The course will be divided into four divisions of five lectures each and will be given by the following outstanding lecturers: Mr. Samuel Duker, contributor to the Jewish Frontier, Opinion, Nation and Current History, Rabbi Mordecai H. Lewittes, on the faculty of Thomas Jefferson High School, Marie Syrkin, one of the editors of the Jewish Frontier, and Dr. David Tannenbaum, resident of Palestine for a number of years. The general themes to be discussed will be "History of Zionism and Modern Palestine," "Arab, Englishman and Jew," "Zionist Thinkers, Parties and Ideologies," "The Economy of Palestine."

A detailed description is also given in the announcement of the Institute of Jewish Studies for Adults.

Class in Contemporary Literature

The class in Contemporary Literature under the leadership of Mr. Jacob Kaplan will resume its sessions next Wednesday evening, Oct. 30th, at 8:30 o'clock. These lectures will

continue on every Wednesday evening through the season. Admission is 15c to non-members and free to members.

Sisterhood Choral Group Resumes Its Activities

The Sisterhood Choral Group resumed its activities last Tuesday. This group will meet every Tuesday hereafter at 12:45 o'clock. Center members who are interested in joining this group are requested to please leave their names at the information desk. The group is under the direction of Mr. Moshe Nathanson, assisted by Miss Blickstein at the piano.

Sisterhood to Hold Interesting Program Meeting Mon., Nov. 11th

The next monthly meeting of the Sisterhood of our Center will be held on the second Monday afternoon of the month, Nov. 11th, at 1:30 o'clock. The president, Mrs. Albert Witty, is very anxious that the meeting should be well attended in order that the various plans of the season's activities may have the cooperation of all the women of the Center.

The program committee, headed by Mrs. I. H. Levinthal, is privileged to announce for this meeting, a talk by

Institute of Jewish Studies for Adults Begins New Term

OUR Institute of Jewish Studies for Adults opens its eighth session with a special assembly October 29th. Rabbi Levinthal, the director of the Institute, addressed the assembly. Registration then took place and the various courses to be offered were announced. Classes will again be given on Tuesday and Thursday evenings: in Hebrew conversation, of which there will be four groups, from elementary to advanced courses, in the Talmud, both the text and the lecture course, Religion and Jewish History. The following lecturers will conduct these courses: Miss Ungar, Mrs. Serbin-Beder, Miss Rubee, Mr. Hirsh, Mr. Edelstein, Mr. Kartzinell, and Dr. Higger.

Two special day courses will also be given, especially for the benefit of women who find it difficult to attend the evening courses. The subjects of these courses are "The Jewish Religion," and "Jewish History." These will be under the direction of Mrs. Helen Levinthal Lyons, and the hour of meeting will be arranged by the women after registration.

A detailed announcement has been published and mailed to all members. We hope that the members will read it carefully. Friends of members who are interested may secure the announcement by telephoning to the Center or by mailing a post card with their names and addresses.

Mrs. Jean Serbin-Beder who has just this week arrived from Palestine after a journey of almost three months which took her all over the world. Mrs. Beder will be remembered as one of the teachers of our Hebrew School for many years, who left for Palestine two years ago to settle in that land. She is now being welcomed again in our Hebrew School and we know that the women of the Sisterhood will be happy to hear from her a description of Jewish life in Palestine today as that land is being threatened by the war machines of Germany and Italy. She will also describe what she saw on her journey. This should prove a most interesting talk and we are confident that the women will learn much from her message. A fine musical program will be rendered and refreshments will be served.

Young Folks League Notes

At the last meeting of the Young Folks League the following officers were elected for the year 1940-1941:

Harry Zucker, President
Mike Weinstein, Vice-President
Muriel Blickstein, Corresponding Secretary.
Rochelle Trotzky, Recording Secretary.
Sam Samuels, Treasurer
Irving B. Loonin, Chairman of the Executive Committee

The next meeting of the League will be held on November 5th, at which time a good-will discussion will take place under the auspices of the Junior Division of the National Conference of Christians and Jews.

Following the meeting there will be dancing and refreshments. Recordings in the lounge as usual before the meeting.

Members and escorts invited.

Additions to the Library

The Center library has acquired the following books recently which are now ready for circulation:

"As I Remember Him" — Hans Zinser.

"The Beloved Returns" — Thomas Mann.

"They Wanted War"—Leo Tolstichus.

Acknowledgment of Gifts

We gratefully acknowledge receipt of prayer books from the following:

M. Goldberg
Sol Sussman

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Bashuk, Miss Ruth
Res. 1622 Pacific St.
Proposed by Morris Rosen

Cohen, Murray
Cigar Dist. Unmarried
Res. 228 E. 38th St.
Bus. 206 W. 40th St.
Proposed by Irving Kemp

Dworkow, William
Display Fixtures Unmarried
Res. 929 50th St.
Bus. 87 Richardson St.
Proposed by Morris Goldstein and Al Loonin

Edis, Miss Sylvia
Res. 693 Hopkinson Ave.

Frankel, Sidney
Government Unmarried
Res. 184 E. 35th St.
Bus. Ellis Island
Proposed by Irving Kemp

Fuchs, Dr. Morton
Dentist Unmarried
Res. 350 Ocean Ave.

Gelbtuch, Morris
Poultry Married
Res. 20 Plaza St.
Bus. 204 20th St.
Proposed by M. Schwartz and Irving Sirkis

Gross, Jack
Textiles Unmarried
Res. 1138 Lincoln Pl.
Bus. 15 W. 26th St.
Proposed by I. Joseph Geduld and Nathan Lewis

Helfand, Miss Mildred
Res. 961 Eastern Pkwy.
Proposed by Michael Weinstein and Beatrice Pressner

Kaplan, Herbert J.
Auto Dealer Unmarried
Res. 55 Eastern Pkwy.
Bus. 149 Bedford Ave.
Proposed by Elias B. Desatnek

Personals

Mr. Isidor Fine, former president of the Center was elected President of the Brooklyn Zionist Region to succeed Rabbi Levinthal at the Conference held last Sunday afternoon. Best wishes are extended to Mr. Fine for a successful administration.

Daily Services

Morning services at 7 and 8.
Mincha services at 4:50 P.M.

Kasenitz, Miss Molly
Res. 501 Schenck Ave.
Proposed by H. A. Harrison

Koenig, Irving T.
Attorney Unmarried
Res. 1653 President St.
Bus. 261 Broadway

Lindenbaum, Clyde
Real Estate Unmarried
Res. 36 Crown St.
Bus. 185 Montague St.

Pruzan, Michael
Bd. of Ed. Married
Res. 901 Washington Ave.
Bus. 49 Flatbush Ave. Ext.
Proposed by William Kuhn and Samuel R. Tedoff

Shapiro, Sol N.
Food Products Unmarried
Res. 436 New York Ave.
Bus. 437 New York Ave.

Sheftel, Miss Ada
Res. 1622 Pacific St.
Proposed by Morris Rosen

Strom, Louis
Brokerage Unmarried
Res. 636 Alabama Ave.
Bus. 926 Broadway
Proposed by Irving Kemp

Tolmosky, Miss Eva
Res. 667 Osborn St.
Proposed by Bertha Gold

The following have applied for reinstatement in the Brooklyn Jewish Center:

Gingold, Dr. David
Physician Married
Res. 286 New York Ave.
Proposed by Isidor Werbel

Jacobs, Harold M.
Store Equipment Married
Res. 1532 President St.
Bus. 1127 Atlantic Ave.
Proposed by Max Jacobs

EMANUEL GREENBERG

Chairman Membership Committee

Sabbath Services

Kindling of candles at 4:38 o'clock.
Friday evening services at 4:40.

Sabbath services, Parsha Noah, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:00 P.M.

Mincha services at 4:50 P.M.

Handball Players—Attention!

We are about to select a handball squad to represent the institution in a proposed Handball League to comprise eight teams from various other organizations in the metropolitan area. Will those who are interested and feel qualified in the possibility of becoming a member of the squad and take part in the competition see Sam Schoenfeld in the gymnasium for further information pertaining to try-outs.

Basketball Games Schedule

The following is a partial schedule of the games already arranged by the Center basketball team:

Nov. 4th—Prospect Y.
 Nov. 10th—West New York A.C.
 Nov. 17th—Abbey Rangers
 Nov. 20th—8th Ave. Temple
 Nov. 24th—J. C. H.
 Dec. 8th—Union Temple
 Dec. 22nd—Col. Council - K. of C.
 Dec. 29th—Ohrbach's A. A.

Election Day Gymnasium Schedule

On Tuesday, November 5th (Election Day) the holiday schedule will prevail in the gymnasium and baths. This department will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

Unveiling of Kraus Monument

The unveiling of a monument in memory of the late Morris Kraus will be held on Sunday, November 3rd at 1:30 o'clock at the Mount Hebron Cemetery on the Beth Jarab Enshe Sholom Plot at Flushing, Long Island. Members of the Center are invited to attend.

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Mrs. Sophie Wohl

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BROOKLYN, N. Y.**

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By Appointment
Pres. 4-7333

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Hyman Aaron of 985 Park Place and Dr. and Mrs. Jacob Halperin of 789 St. Marks Avenue upon the engagement of their children Dr. Jules B. Aaron to Miss Vera Halperin.

Mr. and Mrs. Abraham Ginsburg of 576 Eastern Parkway and Mr. and Mrs. Joseph Horowitz of 25 Eastern Parkway on the birth of a son to their children Mr. and Mrs. Bernard Horowitz of 751 St. Marks Avenue on October 21st.

Mr. and Mrs. Louis Levine of 688 Montgomery St. on the occasion of the wedding of their daughter Ruth to Mr. Ben M. Arber which was held at the Center on Sunday, October 27.

Personal

Congratulations to Lazar E. Levinthal, son of Dr. and Mrs. I. H. Levinthal, who was formally admitted as a member of the New York Bar on October 16th.

Gym and Baths Note

Due to the basketball game which will be held in the gymnasium on Monday evening, November 4th, the gym and baths facilities will not be available to members after 6:30 o'clock.

Photography Club

The Photography Club meets in the little building every Sunday afternoon from 2:30 to 5:30. All girls and boys in the sixth grade or above are invited to attend. Special activities will be arranged for young people up to 18 years of age. Our darkroom possesses full equipment for developing, printing and enlarging. If you do not have a camera we will lend it to you. This group is under the direction of Mr. Alfred Friedman.

Sisterhood Host to Artist

At the last meeting of the Sisterhood on Monday afternoon, October 7th, the organization was privileged to have as its guest entertainer, the eminent violinist Ralph Hollander who was accompanied at the piano by Miss Etta Vogel. Mr. Hollander is a graduate of the Juilliard School of Music and recipient of its award to study in Italy.

**ELECTION NIGHT
MEMBERSHIP SOCIAL**

**Tuesday Evening, Nov. 5th
at 8:30 o'clock**

The program will include
dancing, entertainment and
election returns.

Members of the Center and their
wives are cordially invited.

— Refreshments —

BASKETBALL GAME

Mon. Eve., Nov. 4th - 8:30 p.m.

Brooklyn Jewish Center

vs.

Prospect Y

— Admission —

**50c to members; 75c to non-
members; 50c to girls**

Y.F.L. Invitation Dance follows game.

Sun., Nov. 10th—

WEST NEW YORK A. C.

**One of the Literary Events
of the Season**

Only Brooklyn Lecture by

ANDRE MAUROIS

Eminent Biographer and Novelist

Monday Evening, Nov. 25th

M. Maurois' subject will be:
**"WHAT HAPPENED IN
FRANCE"**

Reserved Seats Now on Sale

— Admission —

**25c to Members
25c and 50c to Non-Members**

We Thank—

The Center is grateful to all members who have provided the cake, wine, fruit and flowers used for this year's Succah. We are also thankful to the members of the Sisterhood for their capable cooperation, and members of the League for Labor Palestine, and the children of the Center Academy who supervised the decoration of the Succah.

JEWISH PIONEERS OF OPHTHAMOLOGY

Continued from page 11

ebslehre des Auges, etc." as early as 1842.

Moritz Schiff (1823-96), born in Frankfort am Main, the renowned physiologist of Berne, Florence and Geneva, published a number of important studies bearing upon ophthalmology between 1867 and 1886. Chief among these were those on the effect of sections of the trigeminus on the nutrition of the eye, action of atropine and physostigmine, and of strychnine on the pupil, the pupil as aesthesiometer.

There was a number of young Jewish physicians who were assistants of von Graefe. Among them was Julius Jacobson of Königsberg (1825-1889), who became professor of ophthalmology at Königsberg and who succeeded in having ophthalmology established as an independent chair in the Prussian Universities.

Others in Germany were Richard Liebreich (1830-1917), whose *Atlas Ophthalmoscopy* is a classical work; Julius Hirschberg of Berlin (1843-1925) whose most important clinical contribution was the use of a hand magnet for removal of foreign bodies within the eye; Rudolph Berlin (1833-1897). Others whose achievements are mentioned are Julius Samelsohn (1841-1899) who was one of the most productive investigators and who was awarded the von Graefe prize by the Heidelberg Ophthalmologische Gesellschaft; Jacob Stilling (1842-1915), well known because of his studies of the anatomy of the nervous system whose most important studies were on myopia and on visual color tests; Hugo Magnus (1848-1907) whose publications embrace chiefly ophthalmoscopic findings and color blindness, and Theodore Axenfeld (1867-1930).

In Austria and Hungary, we find among those who distinguished themselves Friedrich Grosz (1797-1858), the first Jew whose portrait was placed among the men of distinction in the National Museum in Budapest; Ignatz Hirschler (1823-1891); Ludwig Mauthner (1840-1904); Isidor Schnabl (1842-1908), who taught at various universities during many years, and obtained the full professorship in Vienna in 1896; Solomon Klein (1845-). Wilhelm Godzieher (1848-1916); Leopold Koenigstein (1850-1924); Stephen Bernheimer

(1861-1918), whose anatomic studies of the cerebral-ocular-motor centers made him famous in the ophthalmological world; and Maximilian Saltzman (1862-), whose greatest work was: "Anatomie und Histologie des Menschlichen Augapfels im Normalzustande."

In Russia, the following are of importance: Emanuel Manelstamm (1839-1912), a prolific contributor to ophthalmologic literature and a staunch supporter of Theodore Herzl in the early years of the Zionist movement; and Leonard Hirschmann (1839-1912) who was so popular as a physician and philanthropist that the Eye Hospital in Charkow, founded in 1898, was named for him; and Miron Eliasberg (1865).

The most prominent in France were Julius Sichel (1802-1868); Louis Laquer (1839-1909) to whom we are indebted for the introduction of physostigmine in the treatment of glaucoma in 1876; Henrie Frenkel (1864-1934), a prolific writer on ophthalmology, especially in its relations to general medicine, and for thirty years one of the editors of the French Archives d'Ophthalmologie; Louis Emil Javal (1839-1907) whose studies on strabismus and whose ophthalmometer were most important contributions; and Emil Berger (1855-1926) who is especially remembered because of his work on the relations of diseases of

the eye to the diseases of other organs.

The only outstanding name in England is that of Zacharia Lawrence (1830-1874) who was highly esteemed as an ophthalmologist and the author of a number of works, chief among them being written by him and Molon on Ophthalmic Surgery in 1866.

Outstanding names in America are those of Isaac Hayes (1796-1879), one of the early eye surgeons in this country; Aaron Friedenwald (1836-1902), Professor of Ophthalmology at the College of Physicians and Surgeons, whose publications dealt chiefly with problems of eye diseases in their relation to general or organic disease; Emil Gruening (1842-1914); Joseph Aub (1845-1888); and Karl Koller (1857) who made the famous discovery of the local anaesthetic properties of cocaine and in application in ophthalmic surgery.

For the history of ophthalmology we are chiefly indebted to three scholars, Hirsch, Magnus and Hirschberg, all Jewish.

The last contribution to Ophthalmology mentioned is that of the bequest of Baron Adolphe de Rothschild, for the "fondation Ophthalmologique" in Paris, a bequest of two million dollars. This bequest is the greatest ever made to an ophthalmological institution.

JUDAH HALEVI *Continued from page 10*

most striking metaphors and figures of speech, won for him a wide audience among lovers of poetry not of his own race or creed. He is, therefore, perhaps the most widely translated Hebrew poet whose admirers are to be found everywhere. Some seven centuries after his death, when Herder, a kindred soul of our poet, wrote of the Spirit of Hebrew Poetry, he freely confessed that his model was not Plato, but Judah Halevi.

Among his own people, no other poet has been better loved or understood than he. They took his songs, pure and flawless, "drawn from the Holy Spirit," and made of them prayers fit for heaven. But it took another Jewish poet, the tortured and tormented Heinrich Heine, to sense his

nation's gratitude to this Prince of Singers when he wrote:

Yes, a great and famous poet,
Star and beacon of his age,
Light and lantern to his people,
A superb and a resplendent

Flame of song, a fiery pillar,
Burning in the van of Israel's
Endless caravan of sorrow
In the desert waste of exile.

For his song was like his spirit:
Pure and perfect, without blemish—
When Halevi's soul was fashioned
The Creator kissed it, glowing

With His happy inspiration;
And distinguished by God's favor,
All the poet's fervent measures
Echo with that kiss forever.

Samuel Lemberg Heads Metropolitan Opera House Concert Committee

At the first meeting of the committee in charge of this year's concert to be given at the Metropolitan Opera House on December 15th, our President, Mr. Joseph M. Schwartz, announced that Mr. Samuel Lemberg has accepted the chairmanship of this year's event. The other officers of the committee are:

Co-Chairmen: Isidor Fine, Moses Ginsberg, Hon. Emanuel Greenberg, Mrs. Albert Witty.

Vice-Chairmen: Hyman Aaron, Aaron Gottlieb, Samuel Greenblatt, Joseph M. Schwartz, Morty Silverstein, Sol Sussman.

Treasurer: Maurice Bernhardt.

Center Restaurant

The Center Sunday restaurant is now open for the season. Regular dinners and a la carte meals are served every Sunday from 12:30 to 5 p.m. Center members are cordially invited to use the facilities of our restaurant on Sundays for themselves and their families. The price for a full course dinner is \$1.00 per person.

Junior Club Meetings

The following clubs hold their meeting on Saturday at 7:30 P.M.:

Shomrim—Boys up to 16.

Center Girls—Girls up to 15.

Maccabees—Boys up to 13½.

Vivalets—Girls up to 13.

The Candle-lite Girls (up to 11 years) at 7 o'clock.

The Photography Club meets on Sundays at 2:30 P.M.

Boy Scout Troop No. 125 meets every Monday night at 7:30 P.M. Registering all new Scouts.

The Inta-League (Girls 15 to 17; boys 16 to 18) holds its meetings on Wednesday evenings at 7:30 o'clock.

A class in Elocution and Dramatics meets on Wednesday afternoons at 4 o'clock.

These clubs are guided by expert leaders and are open for membership to children of Center members and to students attending a Center school.

Maccabee and Vivalet Party

The Vivalets and the Maccabees are holding a party this Saturday evening, November 2nd at 7:30 o'clock. All Center members of these ages are cordially invited to attend. Refreshments will be served.

All Out for the
INTA-LEAGUE
ELECTION EVE DANCE
Monday Evening, Nov. 4th
Music by
DICK SUSSMAN
and His Popular Orchestra

— Refreshments —

— Admission —
Couples 50c - Single Persons 35c

A TORTURED WORLD SEEKS ATONEMENT

Continued from page 8

man being, beheld the first sunset, and then saw the darkness of night approaching, he became very frightened and began to weep. "Woe is me," he sobbed, "this is the end, this must be Death. The world is returning to void and nothingness." And so he kept weeping and wailing all through the night, until suddenly the dawn began to appear. The sun rose again and the darkness gradually gave way to the oncoming light. Looking at the bright heavens, he joyfully cried out, "Beautiful world, beautiful day!"

Many of us, as we behold the thick darkness that has come upon a great part of the world today, are crying in the words of Adam of old, "Woe is us, this must mean the end of it all, this must mean Death, death of all civilization, of all the things we hold dear and cherish. But it is not the end. It is not Death. It is only a black night. But the night will pass, the sun will shine again, and out of the horrors and agonies that came with this night will come a new atonement, a new at-one-ment with God and with God's law of morality. We too, like Adam, shall yet joyfully cry out, "Beautiful World, Beautiful Day," for it will mark the triumph of Liberty and Freedom for all mankind.

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THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

MANY LEADERS — NO LEADERSHIP *Continued from page 7*

world toppling over our ears, all Jews equally touched, there would be a coming together of all forces and interests and the creation of an effective united front. Nothing of the sort has transpired. Two and a half years ago, a General Jewish Council was formed of four leading defense agencies, but not only has the Council spent its time in futile discussion, quibbling over jurisdiction and programs, deliberately avoiding responsibility, but actually the existence of an impotent council has stimulated division and separatism, augmented the prevailing anarchy.

The excuses offered in the past seven years for not acting as Jews, for not uniting as Jews—the fear of self-exposure, the fear of the charge of war-mongering, the fear of the charge of double-patriotism — have become baseless and meaningless in view of the tremendous changes that have occurred in American public opinion. What was not done because of these fears can now be done as a matter of patriotic duty.

In the fight against Hitler, the Jews of America dare not long remain indifferent unless they are indifferent to the consequences. An anonymity here would be fatal. For there are vital Jewish interests to be settled when the war is over. Jewish claims to be heard, Jewish wrongs to be righted. And if, when the day of peace-making arrives, there are no entries, under a special rubric, of what Jews have done to help win the war, our position in the peace will be that of suppliants and dependants, who have not thrown anything of their own into the common pool of sacrifice. The 500,000 Jews of Palestine are making a special Jewish contribution which all the world will be able to see. What contribution are the 5,000,000 Jews of America going to make?

It is with regret that the admission must be made that to this date even the resounding resolutions which are characteristic of our defense activities have not been registered. Here and there a society or group has contributed to the cost of an ambulance for England, or taken a British child under its wing, or made a gift to a British fund; but nothing has been done commensurate with the vital interest which all Jews must feel in the defeat of Hitler. In this war American Jews dare not remain anonymous supporters, they dare not refuse to

answer the roll-call, in advance of others, more sacrificial than others. For in this war is centered all that is dear in Jewish life, in Jewish ideals, in Jewish hopes, and by its de-

cision our destiny will be determined.

There is an urgent summons waiting to be served on the Jews of America. Who will take it up and serve it?

THE NEWS OF THE MONTH *Continued from page 15*

praised the organization for striving to promote religious feeling among the Jews, adding that its example might well be followed by other religious denominations.

• • •

For the purpose of co-ordinating their fund-raising activities in this country, 121 religious, cultural and philanthropic institutions in Palestine have joined the "Federated Council of Palestine Institutions" which was formed recently. Among these bodies are forty Yeshivas, seventeen Preparatory Yeshivas, thirty-three Talmud Torahs, and thirty-one welfare institutions. The chairman of the Council is Rabbi Aaron Teitelbaum, and the honorary chairmen are Rabbis Israel Rosenberg, E. L. Silver, and Bernard L. Levinthal.

• • •

A month by month cultural program to serve the educational needs of the Zionist districts has been issued by the Department of Youth and Education of the Zionist Organization of America. The program, besides furnishing suggestions in regard to cultural themes and source materials, includes a selected Zionist bibliography, a calendar of Zionist events and personalities, and general directions concerning Jewish adult educational activities.

• • •

One of the projects of the Jewish Education Committee for the propagation of Jewish learning is the establishment of home study groups. This plan of bringing Jewish education directly to the home is to be effectuated by organizing groups of children in apartment houses. While this plan will widen the field of students of Jewish subjects the fear has been expressed that it may tend to weaken the influence of the Sunday School, Talmud Torah and Synagogue as a social force in the Jewish community.

• • •

The largest collection of books received by the New York Public Library in the past 45 years has been

presented to it by Dr. Albert A. Berg, noted surgeon. This gift, which consists of 16,000 volumes and thousands of unpublished manuscripts and letters, will be available to the public in the Berg Memorial Plan.

• • •

The second volume of the Universal Jewish Encyclopedia, the remaining volumes of which are to be published at three-month intervals, has recently been printed. This work, which will consist of ten volumes in English, is under the editorship of Rabbi Isaac Landman. The new volume contains over 1,100 articles, including 93 biblical and talmudic subjects, 40 historical and institutional surveys, 130 community histories and hundreds of biographies.

• • •

A new monthly publication in pocket-sized format, *The Jewish Digest*, which will contain reprints and condensations of articles dealing with Jewish life and affairs, has recently been published. This periodical will treat independently all phases of Jewish life.

• • •

The Jewish Chatauqua Society, which has been in existence 47 years, will complete this month its first fiscal year under the sponsorship of the National Federation of Temple Brotherhoods. In its work of disseminating information concerning Judaism and Jewish subjects to students and teachers throughout the country, the Society has, during the year, visited 131 universities and colleges, delivered 250 lectures, and addressed between 150,000 and 200,000 persons. The Society was represented by 87 Rabbis reflecting all phases of Judaism.

• • •

The London *Evening Standard* asserts that even if the Suez Canal fell to the enemy, Britain could still bar enemy ships from the Indian Ocean so long as it had a strong hold on Palestine. The paper said that Palestine could muster 100,000 men and, as the gateway to the East, was in a most favorable geographical position to withstand a siege.

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THE DAHABIEH IS STILL AFLOAT

A PSYCHOLOGICAL STUDY
OF ANTI-SEMITISM

THE NEWS OF THE MONTH

NOVEMBER

1940

ANDRE MAUROIS



Andre Maurois

SELDOM HAS THE BROOKLYN JEWISH CENTER BEEN PRIVILEGED TO OFFER AS A FORUM SPEAKER SO DISTINGUISHED A MAN AS M. MAUROIS, INTERNATIONALLY ADMIRER AS A BIOGRAPHER, HISTORIAN AND SOCIAL PHILOSOPHER, AND MEMBER OF THE FRENCH ACADEMY. WHAT THIS FRENCH PATRIOT AND SINCERE JEW HAS TO SAY OF THE CATAclysm IN FRANCE SHOULD BE OF PARAMOUNT INTEREST TO EVERYONE ANXIOUS TO OBTAIN AN INSIDE KNOWLEDGE OF WHAT GOES ON IN EUROPE. ANDRE MAUROIS WILL LECTURE AT THE CENTER ON

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXII

NOVEMBER, 1940 — HESHVAN, 5701

No. 10

INNER STRIFE IN PALESTINE

DISTRESSING news has reached us recently concerning the struggle going on in the Vaad Leumi (the Jewish National Council) in Palestine. Pinchas Rutenberg who was drafted a year ago as the non-partisan president of the Executive, resigned pleading "ill health." He later stated in an interview that "I was unable physically and mentally to digest the party slough."

"There is no order or discipline in the Yishub," he continues. "The Jewish Agency and the Vaad Leumi Executive do not possess adequate prestige. . . . The Yishub's demoralization is growing daily."

Rutenberg, therefore, suggests that it would be unwise to engage in elections for the Palestine Jewish Assembly, since they are "expensive and absurd." Instead, the Yishub should set up a small body of authoritative non-partisan persons to whom "all practical work in Palestine must be transferred, together with the respective budget under the Agency control."

This plan is strongly opposed by David Ben Gurion, Chairman of the Executive of the Jewish Agency, who is now in this country. He derides the suggestion that the democratic pro-

cesses be abandoned and that the "short cut" of an appointed instead of elected leadership be substituted in its place. He is furthermore opposed to delegating to the Vaad Leumi—a strictly Palestine organization—functions that rightfully belong to the Jewish Agency, which is the organ of the entire world Jewry. Ben Gurion regards the Rutenberg plan as a step toward totalitarianism in Palestinian Jewish life.

This internal chaos is more unfortunate at this time, when the Yishub is faced with the danger of the war approaching closer and closer to the shores of Palestine. Is it too much to expect that the Jewish leadership will forget, for the time being at least, its party squabbles and follow the examples of other countries in face of adversity? In England a Bevin and a Beaverbrook work hand in hand when confronted with a common enemy and even in our own country, we find Ickes and Knox, Stettinus and Hillman collaborating when the need for preparedness arises.

Party bitterness should give way to united action to promote the interests of the Homeland.

—J. G.

THE LOSS OF DAVID SHAPIRO

THE death of David Shapiro removes from the Jewish scene the last of the group of publishers who made the Yiddish press a powerful influence in the life of American Jewry. He came to *The Day* practically an unknown man, except for his local activities in the Brownsville community in which he resided, but he soon gained fame as the publisher of one of the most progressive and liberal dailies printed in the Yiddish language. He became interested in this newspaper at its inception, twenty-six years ago, as a mere business venture, but found himself attached to it body and soul,

actively helping to shape its policies and solving its many problems. Living in the very center of a world of publicity and publicity seekers, he managed to keep his own personality in the background, protesting against the mention of his name or the use of his photograph even in his own paper.

His growth as a public man increased his interest in communal Jewish activities. He was a liberal contributor to causes with which he became identified and gave of his time and energy to numerous movements.

His greatest interest in life, however, was the Brooklyn Jewish Center, with which he was associated from

its earliest beginnings. He was one of the small group of men who conceived and organized the institution in 1919. He served as its treasurer for a number of years, then as an active member of the Board of Trustees, and for the last few years, as an Honorary Trustee. He took a keen delight in all its religious and educational activities, and helped to make the Center an institution of which the community is justly proud.

Together with the rest of American Jewry we mourn the loss of this faithful son of Israel and devoted member of our institution. —J. G.

FAREWELL AND GREETINGS

OUR Hebrew School has again received high recognition because of the reputation of its teaching staff. About six months ago, Mr. Mordecai Halevi was chosen by the newly created Jewish Education Committee to be one of its educational supervisors. Now, when the Committee needed another member for its supervisory staff, it again chose one of our staff, Emanuel Edelstein, who has already assumed his new duties.

Mr. Edelstein was connected with our Hebrew School for more than fifteen years. He won the affection of all our pupils, the parents, his colleagues on the teaching staff and of all those associated with our Hebrew Education Department. He is a master pedagogue, well versed in all the modern theories of education. Our school is sorry that he has left us, but happy in the new honor that came to him.

We wish at the same time to extend a hearty greeting to two new instructors on our staff. Mrs. Serbin Beder has just returned from Palestine where she lived for the past two and a half years. She was with our school for a number of years before she left for Eretz Israel, and she returns to us enriched by many experiences in our ancient Homeland.

As a successor to Mr. Edelstein, the Education Committee has chosen

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Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

“בינינו לבין עצמנו”

An Intimate Chat Between Rabbi and Reader

THE national election is over. The excitement and the bitterness the campaign engendered are, let us hope, now things of the past. And I certainly do not want to revive any of the issues or problems that were discussed with such vehemence only a few weeks ago.

There is, however, one aspect of the political campaign and methods that needs further clarification. And I feel that it is wiser and more practical to discuss that problem now, after the campaign, rather than before, in the heat of electioneering. I feel, too, that this matter should be discussed among ourselves, as Jews, in a Jewish periodical, because the matter affects us as Jews.

I can see no objection in any political campaign for any man or group of men to publicly signify an intention to vote for a certain individual, or a certain party, or in favor of a certain platform. That is a right that belongs to every citizen of our land. And if the publication of the fact that Mr. X or Mr. Y are interested in the election of a certain candidate can or will influence other voters to interest themselves in that candidate, that is the privilege of Mr. X or Mr. Y, and it is a privilege that belongs to all citizens, Christians and Jews alike.

I have no objection to, and can find no fault with, a group of Jewish *individuals*, no more than I can find fault with a group of Christian *individuals*, who would publicize their interest in any candidate. What I do object to, and what I sincerely be-

lieve no individual Christian or Jew, has a right to do, is to directly or indirectly make use of the name of a religious, educational or philanthropic organization to which he may belong, and of which he may be an officer or official, in such public announcements. I, personally, as Dr. Levinthal, may announce, if I should so desire, that I am interested in the candidacy of Mr. X. But I would have no right to say “Dr. Levinthal, the Rabbi of the Brooklyn Jewish Center,” or “Dr. Levinthal, the President of such and such organization” is so interested, since neither the Brooklyn Jewish Center nor that organization has given me the authority to express their views on this specific subject.

Yet, this was a common practice in the recent campaign, especially in the last week or two before the election. The names of organizations like the Union of Orthodox Jewish Congregations, the Federation of Jewish Charities — both of Manhattan and Brooklyn—the United Jewish Appeal, and dozens of others, were listed together with the names of certain individuals as if these organizations had authorized the expression of such views, and indirectly implying that these individuals, because of their connection with their institutions, could sway the votes of those connected with these causes. I do not mean to charge these individuals that they had that purpose in view, but the effect of it was the same.

I realize that in a news item reporting the fact that a leading Jewish

citizen has endorsed a certain candidate, the reporter will undoubtedly note the institutions with which the individual is connected. That, too, should not be necessary, as the man's name ought to stand on its own merits. I realize, however, that that cannot be helped. But this is altogether different from the case where a man, in a political advertisement, signs his name and deliberately adds the name of an institution or organization with which he happens to be associated.

Now, I may be mistaken, but I searched through many a campaign circular and newspaper advertisement, and I failed to notice such a practice affecting Christian institutions. I did not see on the lists “Mr. X, president of the St. Francis Orphan Asylum,” or “Mr. Y, president of Federation of Churches.” Such linking of names and institutions was done, however, by the political managers in the case of Jewish endorsements. And it was done by both parties, so that we may discuss it in an altogether non-partisan fashion.

I emphasize that the guilt must be placed primarily on the campaign managers or their assistants, who allow themselves this privilege when it comes to publicizing Jewish names. I learned that in some instances this was done without the consent or the knowledge of the signatory. The campaign manager, in many instances, assumes the responsibility himself.

We, as Jews, must eliminate this practice. That is just the way a Jewish issue is brought into a campaign, and that is exactly what we want to, and must, avoid. Mr. X votes as an American citizen, not as a Jew, not as a president of a Jewish Synagogue or Jewish Orphan Asylum. Mr. X, as an American citizen, may express his preference for one or the other of the candidates. If his name means enough in the community to influence others, it is his privilege to use this influence. But Mr. X, as a leader or worker in a Jewish cause or organization, has no moral right to bring in the name of that organization to lend weight or dignity to his name.

Let us hope that all of us will take this lesson to heart and see to it that this practice shall pass from the scene of our American political life.

Israel H. Levinthal

Isaac Levitats, a well known figure in the field of Hebrew education. Mr. Levitats received his B. A. and M. A. degrees from Columbia University, having specialized in History and engaged in special research work under Professor Salo Baron. He received the Nathan J. Miller Fellowship in Columbia in 1935. He has taught Hebrew in the Tarbut schools in Lithuania, and from 1935 to this year taught in the Beth Sefer Reali in Haifa, Palestine.

Earlier this year we spoke of Jacob M. Kartzinzel, who joined our teaching staff when Mr. Halevi left

us. Mr. Kartzinzel is a young man of fine talent and ability. He is a graduate of the Teachers' Institute of the Jewish Theological Seminary and also of the College of the City of New York.

We are of course happy that we have as the Dean of the faculty Benjamin Hirsh, who is beloved by all connected with our school and Center. Under his guidance and with the enthusiasm brought about by the new teachers, we have a right to expect a most fruitful year in the life of our Hebrew School.

—I. H. L.

JUDAH HALEVI—ON THE 800th ANNIVERSARY OF HIS DEATH

By JACOB S. MINKIN

This is the second of two articles written by Dr. Minkin in commemoration of the 800th anniversary of Judah Halevi's death.

JUDAH Halevi, the purest soul, the gentlest heart, the sweetest voice that sang the song of the Lord in a strange land, was born in the year 1085 in Toledo, a city in Christian Spain, when the Iberian Peninsula was divided between the cross and the crescent. Fanaticism had not yet triumphed in that land, for Alfonso VI was too wise and astute a ruler to jeopardize the success of his campaign against the Moors by antagonizing the Jews.

Outside Spain the Jews were hounded and persecuted. The first crusade had just started on its bloody march, carrying death and destruction to the Jews. But in the two halves of Spain, the Christian as well as the Mohammedan, the Jews were enjoying their brief hour of wealth and influence. They filled great positions, they served as ministers of state and as ambassadors to foreign courts. But what was of even greater importance, they laid the foundation for a literary tradition of scholars, poets and philosophers which is unique in the history of the Jewish people.

What immense work, what feverish activity went into the making of that comparatively short period known as the Golden Age! As if conscious of the brevity of the hour, the Jews seemed to have concentrated all their powers on gathering in the harvest before the storm came. The inner light which was dimmed but had not gone out, spread to a high flame, cheering hearts, illuminating lives, and quickening energies that were waiting for the reviving touch. In a little more than a single generation, the Jews had given to the world a Hasdai, an Ibn Gabirol, an Alfasi, a Moses Ibn Ezra, and a host of others.

It was from this brilliant array of scholars and poets, of statesmen and philosophers, that the soul and genius of Judah Halevi had sprung. Unfortunately the threads of the biographical material are too few and slender to make of them a full story of his life. His life was in his songs.

What disappointments he had, what pains he suffered, what great love racked or exalted his life must be gathered from the casual utterances scattered in his poems.

Endowed with extraordinary gifts, his talents matured early. He mastered the Hebrew language, explored the depths and intricacies of the Talmud, grappled with the natural sciences, and, what was considered of higher importance in those days for a man of culture and refinement, he acquired the art of verse-making. The latter was an accomplishment the Jews had learned from the Arabs, who were poets both by training and temperament. For his livelihood, however, he chose the medical profession, in which many of his forebears had attained high distinction, with kings and princes as their patrons.

Judah Halevi was a sentimental young man, with a heart that was gay and merry. His muse aroused him early and he sang of his sunny Spain with her blue skies, rolling hills and limpid streams. He proved himself a master of a new kind of poetry that was developed in those days — wedding hymns sung at the banquets of newly married couples. He even tried his hand at rhymed riddles, of which the following is an example:

What is it that's blind, with an eye
in its head,
But the race of mankind its use cannot spare;
Spends part of its life in clothing the dead
But always itself is naked and bare?
(A needle)

When a brother-poet, Moses Ibn Ezra, was disappointed in love and tried to drown his sorrow in self-imposed exile, our youthful poet sought to assuage his grief with a poem. The older poet was so struck by the grace and elegance of his lines and the depth of his learning, that he replied:

How can a boy so young in years
Bear the weight of thought so sage,
Nor 'mongst the greybeards find his peers,
While still in the very bloom of age?

Women, too, had not passed him unnoticed, and he sang of love and its joys and pangs. The warm climate of the country had quickened his blood, and when circumstances compelled him to take leave of his loved one, he gave vent to his grief:

And so we twain must part. Oh, linger yet,
Let me still feed my glance upon
thine eyes,
Forget not, love, the days of our delight,
And I our nights of bliss shall ever prize.
In dreams thy shadowy image I shall see,
Oh, even in my dreams be kind to me!
Though I were dead, I none the less would hear
Thy step, thy garment rustling on the sand.
And if thou waft me greetings from the grave
I shall drink deep the breath of that cold land.
Take thou my days, command this life of mine,
If it can lengthen out the space of thine.

In all these things he was but following the tradition of his time and his own youthful passionate nature. But soon other voices began to make their claims upon him. With the beclouding of the Jewish horizon our poet matured. From across the Pyrenees came the cry of a people that was struggling for its existence. In Spain itself the position of the Jews was no longer safe. A wave of religious fanaticism was sweeping over this once free and happy land.

These things affected Judah Halevi deeply. He had grown. He became more serious. The religious spirit began to dominate him. A sadder strain now ran through the lines of his songs. He had not ceased loving, but there was now a sterner note in his love verses. His love had become spiritualized. It was no longer the love of a maiden that now moved the strings of his harp to song, but the idealized love of Zion and Jerusalem.

He abandoned Christian Spain and

took up residence in Cordova, the home and center of the choicest Jewish spirits of his time. Through contact with them his soul was deepened, his interests widened. He practised his profession and he had good reason to feel satisfied, for his medical skill was much sought for. There is even evidence that he served as physician at the Court.

But his heart was not in his work. The sick and the dying moved him to infinite compassion and he administered to them faithfully, but he was not the kind of man to be chained to the lumbering cart of a routine life. He felt himself summoned to other tasks, to nobler spheres than his occupation could give him. The choral song of the Levites attracted him, and it was to its service that he had dedicated his life.

The poet sees deeper than the ordinary man, deeper even than either the scholar or the philosopher. His soul is attuned to voices which other ears cannot hear. When his contemporaries felt themselves secure in their wealth and prosperity and thought these advantages would never end, Judah Halevi perceived the signs of danger. When the Jewish poets of Spain emulated the example of their Moslem brethren and wrote their poems in the Arabic language, he sang his odes to Zion in the purest Hebrew. He lamented the fate of his people and pleaded for their return to their national home. This became the passion of his heart, the idol of his life, the key and climax of all his songs. Christian and Moslem, he cried, are shedding their blood for the Holy Land. Shall the Jew alone remain indifferent to the land of his fathers? The poet thus became a prophet. Eight hundred years before Theodor Herzl, Judah Halevi saw a great dream, beheld a great vision—the national restoration of the Jews to their ancient homeland.

Poetry was the instrument of Judah Halevi's genius. The harp and lyre were his natural means of addressing himself to his people. He was a poet always, even when the nature of his thoughts required no such winged method of expression. When, therefore, he wrote the "Kuzari," one of the most brilliant and readable philosophical books of the Middle Ages, it was as if he had written a poem in five parts.

The "Kuzari" is a defense of tradi-

tional Judaism with all its beliefs and practices and all its hopes and ideals, the most courageous work in an age when Judaism was despised and taunted, criticized and derided. As defender of Judaism, Judah Halevi did not stand alone. From Saadyah to Crescas, Judaism had been defended and vindicated in many learned tomes. But the books breathe the scholastic atmosphere. They contain much learning but little imagination. They were intended for the student, the scholar and the philosopher, but the masses of the people derived little comfort from them.

Judah Halevi alone had created a book for the ages, as true and readable today as at the time it was written. The author's love of his people and their religion, the sorrow that filled his heart, the faith and hope that stirred his soul, poured themselves out in a series of dialogues which for power and beauty have no equal in Jewish literature.

He was an imaginative thinker, a philosopher in whom thought and feeling were perfectly blended. He also possessed a harmonious soul, a well-rounded-out personality. As he sang, so he thought. In style, in contents, in the very form in which the book is cast, it is as beautiful a lyric as any he had written. Although there are many difficult matters in it, there is not a single dull or boring line in any of its pages. When ideas stirred him they came clothed in forms that were both beautiful and comprehensible. Not since Job and Kohelet was philosophy written in a more interesting and fascinating manner.

In the days of Judah Halevi Spain was an intellectual arena in which religion and philosophy were arrayed against each other in combat. Forces were at work which threatened to shake the foundations of revealed religion. While the religionists ascribed everything that happened to a divine will and plan, the philosophers maintained that blind chance alone ruled and governed the universe. A situation full of dramatic tension was thus created.

While all the three great religions, Judaism, Christianity and Mohammedanism, were equally exposed to this danger, the Jews had found themselves embarrassed by still another opponent. As result of a religious controversy during the eighth century, a dissenting Jewish sect, the

Karaites, had come into existence. These people, while adhering to the Law of Moses and the Prophets, denied the authenticity of traditional Judaism, or the Talmud. The Jews, therefore, had to fight on four fronts. They had to meet the skepticism of the philosophers, the abuse of the Christians, the taunt of the Moslems, and the challenge of the Karaites. It was at this time that the "Kuzari" was written in defense of what its author called the "despised faith."

With the instinct of a poet, Judah Halevi knew how to dramatize his subject. It was only three hundred years since the Jewish world was stirred by the sudden conversion to Judaism of a powerful people known as the Chazars, who lived near the Caucasian sea, between the Volga and the Dnieper. The story goes that, urged by religious searching, King Bulan heard in a dream an admonishing voice, "Thy intentions are pleasing to God, but not thy deeds." He took this as a rebuke for his heathenish practices, and he therefore invited a philosopher, a Christian priest and a Mohammedan theologian to argue before him the merits of their respective creeds. The discussions were long and learned, but they failed to satisfy him. Finally, a Jewish teacher was called in, and his arguments proved so logical and practical that they won the king's assent. The story concludes with King Bulan, together with all his kingdom, accepting the Jewish faith. Thus, after many centuries since the destruction of the Jewish State, a ruling dynasty came into existence with Judaism as its official religion.

It is an attractive and fascinating story for any man, especially for a poet always in search of anything wherewith to comfort and glorify his people. What better defense and vindication of a people which even in its degraded and humiliated state was able to convince a king of its inherent strength and beauty? In the hands of Judah Halevi the story became the background of one of the most striking books in Jewish philosophical literature. Unlike his poems, which were composed in almost Davidic Hebrew, the "Kuzari" was written in the Arabic language. This was because of the wider circle of readers for whom it was intended.

The "Kuzari" is a unique and daring achievement. While most other

Continued on page 21

Communist Propaganda for Jews

By ALEXANDER S. KOHANSKI

The following is a condensation of an extensive report published in the current issue of "Contemporary Jewish Record," organ of the American Jewish Committee.

SINCE its very inception, the Communist Party has made strenuous efforts to win members among Jews. Jewish hatred of Nazism furnished the Communists with additional appeals. Accordingly, the New York State Committee of the Communist Party, at a session held in March 1938, adopted a resolution which read in part: "As a result of the international offensive against the Jews, the Jewish people today are the natural enemies of fascism and can be readily mobilized into the anti-fascist front" (*Jewish Life*, April 1938, p. 5). The united front strategy was not merely to win Jewish membership for the Communist Party, but to penetrate and gain control of every Jewish organization. The Communists attempted to form cells in branches of the Workmen's Circle, some Y.M.H.A. and Y.W.H.A. groups, Jewish Centers, the Youth Division of the American Jewish Congress, a few local young people's leagues, and fraternal and benevolent associations. In a number of cases, they met with success. While they did not openly preach communism, they maneuvered some of these groups into joining such front organizations as the League for Peace and Democracy, the American Youth Congress, and the Jewish People's Committee.

The Communist Party, its press and publications, did not miss an opportunity to describe the horrible deeds perpetrated by the Nazis against the German Jews. After the tragic pogroms in Germany on November 11, 1938, the Moscow *Pravda* of November 18, wrote: "The civilized world regards with repulsion and indignation the bestial wreaking of vengeance of the German fascists on the helpless Jewish population. The fascists have revealed themselves as the vilest enemies of elementary human cultural values." *Nailebn* (N. Y.) devoted an entire article in an effort to prove that prominent persons in the Soviet Union had made protests against Nazi pogroms (Jan. 1939, pp. 14-16).

The New York State Communist

Party felt its work among Jews important enough to establish a special Jewish Bureau and to issue an official monthly magazine entitled *Jewish Life*, which began publication in August 1937. The anti-Nazi line was kept in the forefront. John Arnold, one of its editors, reviewing the position of Jews in Germany in the March 1938 issue, wrote: "The five years of Hitler rule have been a hellish nightmare for the Jews of Germany . . . and is destroying the few limited rights that the Jews of Germany still possess." The all-embracing remedy put forward for these ills was collective security and a united front among all nationalities and groups including the Jews. Hence, Israel Amter tried to persuade his readers (*Jewish Life*, Oct. 1937, p. 17) that "the Communist program for the People's Front, for the unity of all anti-fascists in the struggle against reaction and fascism, meets the needs of the whole Jewish people."

The refugee problem was a particularly troublesome one for Communist apologists. Every democratic country in the world admitted German Jewish refugees in large or small numbers. The Soviet Union alone, which the Communists hailed as the liberator of the Jewish people, did not see fit to open its gates to persecuted Jews. The Communist Party did nothing to influence or petition the Soviet Government to aid Jewish refugees. When Communists were pressed for action by sympathizers, Earl Browder issued a statement that the Soviet Union had admitted more refugees than any other country. But that statement, being challenged by the editor of the *Day*, New York Jewish daily, was never substantiated by the Communists or corroborated by any other source.

The united front appeal among Jews met with very little success. Organizations which were engaged in activities vital to Jewish needs rejected the overtures of the Communists and their affiliates for so-called joint action. The American Jewish Congress, for example, refused to admit delegates of the Jewish People's Committee (a Communist "front") to its ses-

sions in America or to the World Jewish Congress. The Young Poale Zion promptly withdrew from the American Youth Congress, after it learned that the latter was dominated by a Communist leadership. A few rabbis and some Jewish communal leaders who had joined the League for Peace and Democracy in the hope that they would be able to effect some good, eventually resigned from that organization when it became clear to them that the League was completely under the thumb of the Communist organizers. Neither could the Communist Party itself boast a large Jewish membership. According to Earl Browder's testimony before the Dies Committee, on September 6, 1939, the Jews constituted only 2½% of the total membership of the Communist Party at the time (*The New York Times*, Sept. 7, 1939).

The Nazi-Soviet pact cracked the Communist united front wide open. It caught the Communist Party unawares and bewildered its leadership as well as the rank and file. After the text of the pact was published and the party's spokesmen had given it their interpretations, it became clear that an entirely new policy in Soviet-German relationship had been formulated.

The Moscow *Izvestia* was quite outspoken in an editorial on October 9, 1939, when it declared: "One may respect or hate Hitlerism just as any other system of political views. *This is a matter of taste.* But to undertake a war for 'annihilation of Hitlerism' means to commit criminal folly in politics" (Quoted in *The New York Times*, Oct. 10, 1939; author's italics). Molotoff again emphasized this policy when he declared: "We always held that a strong Germany was an indispensable condition for a durable peace in Europe . . . Germany is striving to bring about an end to the war as quickly as possible, whereas England and France . . . want to continue the war and are against peace." (*The New York Times*, Nov. 1, 1939).

The Communist Party was a little tardy in catching up with the new line, but eventually it geared its propaganda machinery to act accordingly.

The new front-now has had the double task of upholding the foreign policy of the Soviet Union and whitewashing German aggression. Their battle cries have now become, "Stop the War," "Support the Peace Policy of the Soviet Union," etc. They have been vociferous against conscription or any other measure for American preparedness, and they oppose any form of aid that might be given to Great Britain. Such steps toward defense or aid to Britain have been decried by them as "Hitlerization" of America.

In approaching Jews with the new line, the Communist Party has found itself somewhat at a loss to justify its pro-Nazi sentiments. However, the Communist dialecticians have produced a remarkable formula, which is summarized by one of their spokesmen as follows: "It is true that the Jews hate Hitler and everything that Hitlerism stands for, but the Jews realize fully well that the war is being used by Hitler to rally the German people around himself. The sooner the German people will learn that the rest of the world is ready to help them get rid of Hitler, the sooner will they sweep out the Nazi vermin and rebuild Germany anew on the foundation of liberty and progress." Ergo, the formula continues: "Every additional country that joins the war against Germany gives Hitler an additional chance to argue that the German people must defend themselves against the whole world and that they must therefore support him in that effort." That is why, the argument concludes, the Jews don't want war against Hitler (S. Almazov in *Nai-lebn*, May 1940, pp. 3-4).

The new peace front, as applied to the Jewish field, has worked along the following lines: (1) It minimizes the danger of Nazism and makes little or no reference to Germany; (2) it keeps hammering away at British imperialism, particularly in Palestine; (3) it champions the fight against anti-Semitism; and (4) it extols the benefits bestowed on the Jewish people by the Soviet Union.

In their discussions of war and peace, of anti-Semitism or any other problem of Jewish interest, the Communist publications since the pact have minimized the atrocities committed by Nazism against the Jews. It is also significant that the word Nazism had been practically omitted from their vocabulary for a

while. Only recently did their daily press begin to use the term "Nazi" more frequently.

Communist opposition to the building of the Jewish National Home in Palestine has always been relentless and unqualified. It denounced the Zionist movement as an outright capitalist enterprise and Jewish immigration into Palestine as a scheme to exploit the Arab masses, and it bewailed the lot of the so-called "landless" Arabs who were allegedly deprived of their possessions by the Jewish "intruders." The Communists in Palestine issued pamphlets in Arabic inciting the Arab population against the Jews. Zionism, of course, has been proscribed in the U.S.S.R. and its followers persecuted.

Now, the new Communist line on Palestine is no longer anti-Jewish but anti-British.

The Communists have forgotten the landless Arabs and are now denouncing Great Britain for limiting Jewish migration into Palestine. "One might think that Jewish land purchases," says I. Rennap in the *Freiheit* of April 19, 1940, "have been wholly responsible for the acute agrarian problem which is the root of the trouble in Palestine. This is not the case."

As the professed champions of the oppressed and persecuted, the Communists have paid particular attention to the problem of anti-Semitism. In the united front period, the Party had a very simple and direct anti-Nazi program of action for American Jews. It declared that "the main task confronting the Jewish people was the struggle against reaction and fascism . . . since the fate of the Jewish people is bound up with the victory of democracy and progress" (J. Soltin, *The Struggle Against Anti-Semitism*, New York, 1938, pp. 8-9). And further: "The fight [against anti-Semitism] is and must be an integral part of the larger struggle against fascism. Every attempt to separate the two aspects of the struggle plays into the hands of the anti-Semites" (p. 20). That the Communists were more interested in the united front movement than in aiding Jews is evidenced by the fact that they carried on an untiring campaign against the departure of Jews from Nazi Germany, explaining that the proper solution was to fight Nazism on the spot.

Since the advent of the Communist new policy, the question of anti-Semitism has been promptly tied up with

the cry, "Stop the War!" Fascism and Nazism are no longer the issue. United action is no longer necessary to combat Nazism. According to Moses Miller, president of the Jewish People's Committee, "it is not the rulers of Britain and France who will destroy Nazism. That is the task of the German people. They and they alone can solve the problem." But, Rabbi Miller declares, "the people of the world, particularly the Jewish people, must unite in order to see that the war is brought to an immediate halt . . ." For, "to support either side in this war . . . is to defend further anti-Semitism and further pogroms" (*A Jew Looks at War*, Jewish People's Committee, June 1940, p. 25). How the war can be brought to an immediate halt, without "supporting either side" is a secret that the Communists refuse to divulge. Furthermore, even if peace could be obtained immediately, it should be clear that, unless Hitler is defeated, the peace terms will be dictated by Nazi Germany. What, then, will be its effect upon the Jews of Europe? "It will be bad," the Communists say. But, "if the Allies defeat Hitler, it will be equally bad if not worse" (P. Novick, *Freiheit*, April 5, 1940). In other words, they would rather have Hitler win the war.

* * *

Since the "new front" came into vogue, and especially since Soviet Russia occupied part of Poland and the Baltic states, the Communists have emphasized the boon that the Soviet Union offers the Jewish people. Immediately after the pact was signed and while Hitler was timing his march into Poland, the Communists in New York hailed the treaty as the harbinger of peace and therefore a benefit to the Jews. "What is the prime interest of the Jews in Europe?" M. Katz asked in the *Freiheit* of August 26, 1939. "They are interested, above all, in peace . . . One has to be a madman or a warmonger to dare say that the non-aggression pact means war."

After Hitler's conquest of Poland and Stalin's occupation of the eastern part of that country, the Communists greeted the Soviet Union as the liberator of persecuted Jews. They expressed no concern over the fate of the Jews who remained in Nazi Poland, doomed to certain annihilation. They also ignored the fact that the

Continued on page 20

THE DAHABIEH IS STILL AFLOAT

By ARTHUR SETTEL

THE recent news from Jerusalem that Zionist activity in the Diaspora, which means outside of the National Homeland, is continuing without interruption despite the hazards and difficulties of the war, challenges the imagination and is a fact proving the toughness of the Jewish people. But what is more incredible was the information received here to the effect that leaders of the Zionist movement in Egypt are going forward with their work of training young chalutzim for eventual immigration to Palestine, notwithstanding the repeated air raids over Alexandria and more recently over Cairo itself.

It was with mixed feelings that I received this news. In the two years during which I covered Egypt and surrounding territory for the British United Press and the Jewish Telegraphic Agency, it was my privilege to frequent the Hachsharah, or Chalutzim Training Camps, throughout Egypt, but particularly near Alexandria. It was a rare sight to watch young Egyptian Jews whose mother tongue is Arabic and whose cultural background is precisely like that of Jews the world over, poring over Hebrew grammars, studying maps of Palestine and raking the soft, rich earth of the Nile Valley in preparation for the great day when they would be granted certificates for Palestine. How they catered to me because I had been long resident in a Palestine colony and had, in fact, been a chalutz myself! How they yearned to hear stories about life in the Jordan Valley! It was strange for here they were, sons of the Levant, long used to the climate of the Near East, familiar with the ways of the Orient and of the Oriental, training to live in a country that borders on Palestine and that in numerous ways, is like Palestine.

One of the most fascinating objects of my interest was the Hachsharah Camp in Alexandria Harbor. Here were a handful of young boys and girls studying the aquatic arts against the time when they could go to Haifa, and there join with the "Marine Corps"—the latter an embryo of the future Jewish Navy. I was so astonished by this Camp that I spent a few days living in the floating houseboat in which the chalutzim lived,

watching them, fishing with them in the early hours of morning, bathing with them, rowing with them in and about the beautiful bay. When I learned that the houseboat has not been abandoned in spite of air raids but that rather the original number of chalutzim had increased, I dug out my diary and looked up my notes on the "Ras el Tin Hachsharah." This is what I wrote at the time of my visit:

For one piastre you can take the sailboat at Pier 12 in Alexandria and visit the Dahabieh, a floating houseboat anchored several hundred yards out of the line of yachts which belong to the Ras el Tin Palace—currently the residence of Their Majesties King Farouk and Queen Farida. There's nothing remarkable about the Dahabieh save a frayed piece of muslin that flaps in the wind on top of a blue and white mast. The piece of muslin is the Zionist flag.

To the British Royal, Swiss, French, German, Italian, Greek and International Yachting Clubs which stand against the Alexandrian skyline, each flying the national colors of its State, the Dahabieh represents nothing more than a cockleshell would mean to an ocean greyhound. It is small, incredibly small, with one deck covered with a dozen chairs; it plunges and tacks as if it were dodging a water-sprite despite the almost glassy surface of the waters. A desultory canvas provides shade on deck. There are no means of lighting the cabin below. Communication there is none, and if there were to be a genuinely severe squall (something which happens rarely), — well, the Dahabieh would have no more chance of survival than a quadruped in the middle of a typhoon.

Yet somehow the Dahabieh, if not very seaworthy, is worth her salt in another sense. She is GHQ for seventeen members of the Club Maritime Aliyah, three of whom are undergoing hachsharah. These three boys live in the Dahabieh. Their chief duty is to learn the craft of operating small boats. They pay their expenses by selling fish which they catch by night outside of the Narrows and bring to market every morning. The Club

Maritime Aliyah—the only one of its kind in the whole of the Near or Middle East—thinks that Palestine needs young pioneers with seafaring experience, particularly pioneers who themselves are of Eastern origin. An effort is therefore made to enlist as members as many Egyptian Jewish youths as possible. Their knowledge of the Arabic language is regarded as a decided asset.

Club Maritime Aliyah whose guiding genius is Mr. Ben Asher, manager of the Peltours office in Alexandria, maintains three sailing boats, named respectively *Kineret*, *Carmel* and *Malutz*, Kineret being the Hebrew name of the Sea of Galilee. All of the Aliyah members know the trick of handling the three men-o-war, and are given plenty of opportunity to practise. There are in addition to Sunday outings tri-weekly workouts and occasional but not infrequent contests in speed, endurance etc. A year of training on board of Dahabieh will entitle a boy to his certificate for entry into Palestine, where he will be expected to stick to his calling.

You have to see the Dahabieh to get the feel of it. Its insignificance is emphasized by the presence all around it of great and impressive objects. The Ras el Tin Palace, breath-taking in its magnificence; a couple of Imperial Airways seaplanes; the Pharos; four steel-clad cruisers comprising part of Egypt's embryonic fleet; the Royal Yacht "Mahroussa," famous for its distinguished history as a cruiser of Kings and their Queens; the Egyptian naval training ship; an enormous fleet of expensive-looking sailboats and colorful yachts.

Ben Asher, Polish-born Egyptian, old-time resident of Egypt and of Palestine, who directs the National Fund units of Alexandria, and is the doyen of Zionist activity in the city, likes to tell the story of how the Dahabieh was acquired. It passed through several hands, including those of Oswald J. Finney, wealthy cotton tycoon and owner of the two English-language newspapers published in Egypt. On its deck many notable persons took tea and gazed on the beauty all around. In its cabins many a vital

Continued on page 22

THEY CONTRIBUTED TO THE MACHINE AGE

By JACOB SCHREIBMAN

PROUDLY, the Titanic raced through an unusually calm sea, while the passengers celebrated this maiden voyage of the great transatlantic liner. But several hours later these celebrants, two thousand of them, found themselves suddenly struggling against a doom in freezing waters.

The Titanic had collided with the submerged portion of an iceberg which currents of warm water had detached from the icy glacier stretching along the lonely coast of Greenland.

In 1917, five years after the Titanic's eight million dollars of engineering perfection had slid beneath the waves of the Atlantic, Elias Elkan Ries, a Jewish scientist, was demonstrating to naval officials his invention for detecting unseen icebergs. Elias Elkan Ries's device made recurrences of the Titanic disaster impossible.

Born in Randegg, Germany, seventy-eight years ago, Ries came to America, worked in his father's shoe factory and in the evening studied telegraphy in a Baltimore school. He has received over one hundred and fifty patents for electrical inventions, which include a self-starter used on elevators, a method of welding railway tracks, and a regulating socket for controlling light and candle power. The smooth functioning of the subway system in New York and other large cities is due primarily to Ries's novel method of supplying electric current by an intricate system of generating, transmission and conversion devices.

Although it is not generally known that Jews have contributed to the science of aviation, the first rigid airship, which was the forerunner of the modern dirigible, was built forty-eight years ago for the Russian Government by David Schwartz, its Austrian inventor.

When Otto Lilienthal, Germany's pioneer aeronaut, was still a child, he succumbed to the fascination of flying as do other boys to marble playing and bicycle riding. The gliders he built actually stayed in the air, and during the twenty five-years that he experimented to prove that man can fly, his interest never lagged. In 1891 he constructed a pair of curved wings which enabled him to soar through

the air. He coasted hundreds of times into the sky by running down a steep sandhill and then balancing his glider against the wind. Flying thus through the air he encountered a strong wind one fateful August day, and although he balanced skillfully, his glider overturned and he fell. Some historians of aeronautics say that this unfortunate occurrence prompted the Wright brothers to investigate the subject of mechanical flight, with the result that in 1903, Orville Wright was able to ride an aeroplane above Kitty Hawk for twelve seconds—thus ushering in our present age of flight.

Philip Reis, a poor German baker's son, is regarded by many Europeans as the first inventor of the telephone. Early in life Reis reproduced the anatomical structure of the human ear and built an electrical eardrum. His small workshop was behind a wooden house and here he constructed instruments which reproduced sounds across a distance. To earn a living he became a teacher. During the students' study hour he always left the classroom to continue work upon his invention. Surprisingly enough, his students, although left completely alone, never made any unnecessary noise. Experience had indicated to them that the wires which led into their teacher's workshop reported anyone who considered exercising youthful exuberance more important than study.

Reis exhibited his telephone to the physicist society at Giessen and to the Emperor of Austria and King Max of Bavaria. He was giving public exhibitions as early as 1861, only to find that even scientific circles considered his invention merely an amusing toy.

Unable to commercially develop his invention—which Alexander Graham Bell was later to accomplish in America—Philip Reis died unknown, at the age of forty. Characteristically enough, four years after his death—in 1878—the city of Friedrichsdorf, belatedly aware of his greatness, erected a costly monument to his memory.

Emile Berliner's career is brighter. When this black-haired, dark-eyed German immigrant was twenty-six years old he was selling dry goods

to the wives of Washington diplomats. At night in the quiet of his drab lodging, he sat until early morning tinkering with a bizarre device composed of a toy drum, a guitar string, a steel button and a sewing needle. The year was 1876, and the telephone had just been invented by Alexander Graham Bell. Bell's telephone was a good receiver but a poor transmitter of sounds, and Emile Berliner, who had never studied in a University (having left school at the age of fourteen) was attempting with his self-taught knowledge of physics to make the telephone a practical invention. (It is doubtful whether either Bell or Berliner were acquainted at this time with Philip Reis' earlier telephone invention.) He finally succeeded and was invited to join the research laboratories which had been organized to furnish telephone service. He had created a transformer device which today enables thirty billion telephone conversations to be carried on every year.

Berliner next perfected the microphone, a device which amplifies the faintest sounds.

A lover of music, Berliner could not afford a music teacher at the beginning of his career. He would stand outside the rooms of more fortunate souls living in the boarding house where he lived, and listen to the melodies which were being played. This may account for his subsequent invention of the Gramophone, a talking machine which "etches the human voice on a permanent record."

In 1880, while Berliner was working on an acoustic device for lecture halls, Hermann Aron, a former instructor at Berlin University, was sending wireless messages across the Wannsee River in far-off Germany, and thus demonstrated the possibility of wireless communication by means of the Hertzian waves (which Heinrich Hertz, another German Jew, had discovered.) Aron reported his experiment to the International Electric Exposition held in Vienna, and returned to direct his factory at Charlottenburg, where he invented an automatic counting machine, improved the incandescent lamp and manufac-

Continued on page 19

A PSYCHOLOGICAL STUDY OF ANTI-SEMITISM —MAURICE SAMUEL'S "THE GREAT HATRED"

By DR. ISRAEL H. LEVINthal

COUNTLESS books have been written on the history and the causes of anti-Semitism. It seems that there is very little new that any one can offer on this ancient, yet ever modern problem. But it is to the credit of Maurice Samuel that he does offer something new, a new approach to the entire subject. In his recently published book, "The Great Hatred" (Alfred G. Knopf, New York), Mr. Samuel gives us a psychological study which probes the hidden depths of the mind and soul of the anti-Semite and attempts to explain the psychological reasons why anti-Semitism affects, in a similar way, men of different races, nationalities and classes. Is it the Great Hatred,—he might have added, the *Unique Hatred*,—different from all other group hatreds that are so common in this world.

The author presents an objective study, and does not aim to propagandize or to make an emotional appeal. He is interested only in explaining an intricate phenomenon. "I am writing neither in defense of the Jews nor in the hope of provoking a change of outlook in anti-Semites." He makes the brilliant distinction between anti-Jewish sentiment and anti-Semitic hallucination. "Anti-Jewish sentiment (a dislike of Jews based on contact, direct or indirect, with some Jews) is in fact the ordinary variety of racial, religious, and economic bitterness, overflowing in ordinary human abuse. Anti-Semitic hallucination is a unique phenomenon (the word unique must be taken quite literally here) in modern group relations."

Anti-Semitism is something more than mere antipathy towards certain Jews. Anti-Semitism is the Great Hatred, based on fantastic, illogical, absurd reasoning, and the more fantastic and illogical the contentions may be, the readier will they be accepted. There is no sense in just saying "absurd," when the point is *credent quia absurdum*, they believe just because it is absurd, *because they want so to believe*.

The revelation that Mr. Samuel brings to light is just this: "Anti-Semitism is the expression of the con-

cealed hatred of Christ and Christianity, rising to a new and catastrophic level in the western world . . . It is the expression of the movement to put an end to the Christian episode in human history."

The Jew is only the symbol of that which the anti-Semites hate—the Moral Law. In Nazi-Germany they are at least frank about it. "It is the Jew who foisted Christianity upon the world." They want neither Christianity nor the Law that Christianity represents. That alone explains the uniformity of this reaction under the most diverse political and economic conditions—among the blackshirts in Italy and England, the brownshirts in Germany, the greenshirts in Roumania and Hungary, the silvershirts in America, the grayshirts in Africa. For all of them anti-Semitism is the core and center of their revolutionary ideal. This uniformity betrays its character—"it is the expression of the concealed horror of Christ the Jew—the world representative of a system of thought which stands up as the universal ideological enemy of the Nazi-Fascist revolution."

It may be interesting to observe here that the Rabbis of old give us a hint of this very thesis which Mr. Samuel develops so brilliantly. They ask: "Why is the mountain on which God gave the Law called Sinai? And they reply: "Because it was there that the *Sinath ha-Olam*, the hatred of the world, began toward the Jew!" Anti-Semitism began on Sinai because the

anti-Semite could not forgive the Jew for having brought the Moral Law into the world and for having given to the world the founder of Christianity, who made that same Moral Law the foundation of the new faith that captured a large portion of the world.

It is impossible to do justice to Mr. Samuel's magnificent treatment of this subject in so brief a review. Every page of the book is filled with brilliant observations. This author has the gift, rare, even to many preachers, of penetrating the deeper meaning of Biblical and Rabbinic anecdotes and utilizing them in explanation of his argument. His interpretation of the famous bargaining scene between Abraham and God with reference to the possible saving of Sodom if but ten righteous men were found in the city, is worthy of a modern addition to our Midrashic lore.

This reviewer hopes to deal at greater length with this book in a series of sermons which he plans to deliver from the pulpit. "The Great Hatred" is a work that must be read by every Jew who really wishes to have an intelligent understanding of this psychic phenomenon so rampant today. It is a work which we hope will be read by all intelligent and loyal Christians, who should learn to understand the threat and the danger that anti-Semitism constitutes towards all those ideals that they have been taught to associate with the word Christianity.

The Growth of Synagogues in Brooklyn

BROOKLYN has approximately a total of 360 synagogues, Talmud Torahs and Yeshivot, which are located on 200 different streets. This total includes all kinds of institutions, from the small chevra that occupies a store or one room, to the large buildings that cost hundreds of thousands of dollars. It also includes the synagogues that are owned by rabbis and cantors, as well as some private Talmud Torahs.

Each synagogue is the nucleus of a

Jewish community. Consequently East of Utica Avenue and north of Fulton Street there are 115 synagogues. In Greenpoint, which is located in the northern part of Brooklyn, there are four synagogues. Eastern Parkway has 11, Bedford Avenue, 10, Bristol Street, 7, Coney Island Avenue, 7, Christopher Avenue, 5, Howard Avenue, 4, Hopkinson Avenue, 4, Marcy Avenue, 4, Moore Street, 4, Ocean Avenue, 5, Prospect Place, 5, Stone

Continued on page 22

JEWISH FRIENDS OF MOZART

By DR. PAUL NETTL

IN the lives of almost all great musicians Jews have in the main played an important part. This holds true not only for Richard Wagner, Johannes Brahms, Franz Liszt, and Robert Schumann, but also for Beethoven and Mozart.

Mozart lived at the time when the emancipation of the Jews was beginning. He was a man of more than average culture and critical of social conditions. He moved in a circle to which Jews belonged as equals, or almost so.

It is worth noting that in the gallery of Jewish personalities who played a decisive part in the life of Mozart, we meet first a man who spent a large part of his life in America and died in New York as an American: Lorenzo da Ponte. Da Ponte wrote the librettos for Mozart's great operas, "Don Giovanni" and "Cosi Fan Tutte." He was born in 1749 in Ceneda, near Venice, the son of Geremio Conegliano Corduangeber and Ghela (Rachel) Pincherle. He received at birth the name of Emanuele, but was baptized as a boy by the Bishop of Ceneda, Lorenzo da Ponte, whose name he then took. In his "Memoirs," which were published by John Gray and Company of New York, in 1823-27, da Ponte concealed his Jewish extraction. But many documents establish most clearly that he belonged to the Jewish race. A picture of him in his youth shows us his delicate, refined face with characteristic nose and almond shaped eyes. An American picture of him in his old age throws into bold relief sharp features, thin lips, and again the almond shaped eyes. In fact, the Jewish origin of the abbé was always visible and his enemies were able to capitalize on this. When da Ponte was made Court poet in 1783 he became acquainted with Mozart.

In his later life da Ponte again entered the Jewish religious community when he married the English Jewess, Nancy Grahl, in Trieste, in 1792, and the ceremony took place in the Trieste synagogue in accordance with Jewish ritual. Part of a letter of the Venetian nobleman, Pierre Zaguri, to Casanova, dated March 19, 1893, referred to this marriage, when it said:

*Molmenti, *Lettere inedite di Patrizio Zaguri*, 1911.

**Marcheson, *Della vita e dell'opere di Lorenzo da Ponte*, Treviso, 1900.

"How in the devil the Abbé da Ponte lets himself be considered a Jew in Trieste!"*

And when the Bishop of New York, John MacCloskey, the leader of the parish where da Ponte died, was questioned in Rome about the conversion of the poet, he spoke with deep feeling about the indications of a sincere repentance.* Da Ponte had thus been twice a Jew and twice a Catholic.

Mozart met da Ponte in the house of Baron Wetzlar, one of the richest bankers of Vienna, also a baptized Jew. He was a special protector of Mozart. His name is found among the founders of the Vienna "Chevra Kaddisha," which was organized 1763. But his name, "Naphthali Herz, son of Abraham Wetzlar," was stricken from the rolls after his christening.

As early as November 24, 1781, shortly after his arrival in Vienna, Mozart reported to his father: "Yesterday I was in the academy with Auernheimer . . . in the academy was the rich, baptized Jew, Wetzlar." It is significant that when the composer sent any information about Wetzlar to his father at Salzburg he always thought he had to make some apology. After Mozart married he moved into Wetzlar's house. He wrote to his father on January 22, 1783: "We live in the little Herberstein house, No. 412, on the third floor, with Herr von Wetzlar, a rich Jew." When Mozart's wife Constance, gave birth to a boy Wolfgang wrote to his father: "I immediately sent word of the happy outcome of my wife's confinement to Baron Wetzlar, as my true good friend. He came immediately and offered to be the godfather." Mozart named his son after both Wetzlar and his father.

Mozart's biographer, Albert, suggested that Wetzlar had forced himself on Mozart. This is wrong. "You, noble Baron"—thus da Ponte apostrophized Wetzlar in his "Memoirs," "you who loved Mozart, that heavenly man, so sincerely, had a part in his great immortal fame!" In reality it was the Jew Wetzlar who first thought of da Ponte as a collaborator for Mozart, and had guaranteed to finance the production of their first opera in London or Paris should it

not be performed in Vienna.

Wetzlar remained throughout his lifetime a true friend of Mozart. In 1791 his name still appears in the correspondence of the master. On March 17, 1784, Mozart sent his father the list of subscribers to an academy. Among them were the elder and younger Wetzlar, as well as these other Austrian Jews: Arnstein, Henikstein, and Sonnenfels.

In 1784 Mozart entered the Viennese Freemasons Lodge "Zur Wohltätigkeit." Up to the end of his life he was a zealous Freemason, and wrote for the various Viennese lodges a series of important compositions, among them the orchestral "Freemasons' Funeral Music." This was written for a funeral which took place November 17, 1785, after the death of two prominent noble lodge-brothers. On this occasion a brother by the name of Wenzel Tobias Epstein gave the funeral oration.

Epstein was in charge of the arrangements for the funeral for which Mozart wrote the "Freemasons' Funeral Music," and he may have given Mozart the commission to compose it. It is one of the most profound and earnest compositions which Mozart has written. It is peculiar that the cantus firmus (basic melody) of the piece, which is supposed to symbolize inexorable death, is not of the same stock as Catholic liturgy, but presents an old Jewish psalm melody which is used in temple cantillation. The chants of the Persian as well as of the Italian Jews contain the melody.

Where did Mozart hear this melody? In all probability he learned of it from Italy where he possibly had heard the "Lamentations of Jeremiah" of the Sephardim. I dare not voice the thought that perhaps there is a connection between this old Jewish cantus firmus and the man who probably gave Mozart the commission for its composition.

Epstein also sponsored the creation of another Masonic composition of Mozart's, the cantata, "Maurerfreude," which was composed in 1785 in honor of the famous naturalist and Freemason, Ignatz von Born and published by Artaria with a preface furnished by Epstein.

THE NEWS OF THE MONTH

By LESTER LYONS

THE Dutch people have given admirable manifestations of their sympathy toward the Jews and of their refusal to succumb to anti-Jewish propaganda. Recently, spies appointed to inform the Gestapo of Jewish activities, reported that Jews in Holland had given shelter to two British airmen forced to land in that country. The Nazi Governor-General forthwith imposed a fine of 50,000 guilders on the Jewish community in the Hague, to be paid within six hours. When this sentence became public, a committee of influential Dutchmen undertook to aid the impoverished Jews, and, working in secrecy, raised the necessary money in a few days. Despite Nazi threats of reprisals, the Dutch frequently fraternize with the Jews.

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In a period of two weeks, over 10,000 Jews were deported from the German provinces of Baden and the Palatinate to concentration camps in the southern parts of unoccupied France near the Spanish border. The refugees, ranging in age from 9 months to 98 years, consist chiefly of women and children. The great majority of these Jews were exiled on no more than half an hour's notice. They were permitted to take merely a minimum of clothing and money, amounting at most to \$2.50 for an individual. Many of them took only the clothes they wore. Families were separated when the men were sent to one concentration camp and the women and children to another. The living conditions at these camps have been wretched, with hardly enough water and food supply available. Many refugees had been on the verge of coming to this country, having obtained visas for that purpose, before their deportation. Now they will be

obliged to make new applications for visas, but because of their lack of money they may find it impossible to do so. Although the French authorities have been forced to assume responsibility for the refugees, the aid they have extended has been meagre and insufficient because of their difficulty in caring for their own nationals.

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Over 30,000 Jews are said to be in concentration camps in the unoccupied part of France. . . . The country has no Jewish newspapers. Permission to publish newspapers either in Yiddish or French has been denied Jews. . . . Only one synagogue remains open in Paris. All other Jewish institutions are closed. . . . Gangs of Nazis and French criminals have been organized by the Gestapo to loot Jewish property. . . . Many prominent Jews in France have committed suicide.

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Of the 35,000 Jews formerly in the French provinces of Alsace and Lorraine 15,000 were evacuated at the beginning of the war. Recently, the Nazis instigated a pogrom in that territory, resulting in great damage to Jewish property. Then they used the pogrom as an excuse for expelling the remaining Jews from these provinces, on the ground that the population was opposed to their presence. The exiles were allowed only enough money to reach the unoccupied zone, and nearly all their possessions were confiscated. Great protest was made by the Nazi press against those French democrats, as well as priests who sought to take care of property left behind by Jews and prevent it from being appropriated by the Nazis.

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In an effort to obtain 150,000 members, the Zionist Organization of America has proclaimed the period from now to December 25th as National Zionist Membership Month. Public rallies and other events in hundreds of communities will be conducted by local Zionist branches during this period for the purpose of acquainting the Jewish people with the aims of the Zionist movement. Special

celebrations will be held during Chanukah week, from December 25th to January 1st. In this city, the membership campaign is to be under the leadership of David Tannenbaum who has been appointed director of the Greater New York Metropolitan Bureau. Mr. Tannenbaum is also president of the local Zionist branch, Eastern Parkway District No. 14. This District is arranging a series of meetings which will be featured by

NAPOLÉON THE FIRST ZIONIST?

While in the midst of his Near Eastern campaign in 1799, Napoleon issued a proclamation in which he offered Palestine to the Jewish people. The text of this proclamation appears in a previously undiscovered manuscript published for the first time by the historian Dr. Franz Kobler. In the light of this discovery, Napoleon appears to be the first ruler of modern times to recognize publicly the right of the Jews to re-establish their national home in Palestine.

entertainment and prominent speakers.

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Jews in Norway are prohibited from practicing law or medicine. They are also forbidden to hold religious meetings in private. Jewish shops are required to be clearly marked. Anti-Nazi students, however, have been deliberately patronizing these shops. At the risk of arrest, these students have frequently removed anti-Jewish slogans on shop windows.

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More than 60,000 Algerian Jews have been deprived of their French citizenship by a decree of the Vichy government, abrogating a 70 year old law which naturalized as a group all the Jews of that territory. In most cases these Jews had inherited French citizenship from their grand-parents. This decree will prevent many Jews from practicing law or medicine or from teaching. Special rules will be formulated for the individual naturalization of Algerian Jews.

"BEWARE, DR. WISE"—HITLER

A Nazi broadcast from Berlin has warned Dr. Stephen S. Wise, president of the American Jewish Congress, to beware of "a day of reckoning." The broadcaster declared that Dr. Wise is a personal object of Hitler's wrath and has been marked for deadly punishment by the Fuehrer.

Refugees from Germany have been permitted to volunteer for the Medical Corps with the Rhodesian forces. The Governor of Rhodesia, in answering those who criticized the government for leniency in interning aliens, declared: "As a race and community the Jews were subjected to a persecution reminiscent of a more barbarous era. In every country overrun by Germany persecution is at once introduced. Is it hoped that they will help their enemies against their only hope, an allied victory?"

Jewish diamond cutters from Holland now in Portugal may be admitted to Brazil. It has been suggested to the Chamber of Commerce in Rio de Janeiro by its Lisbon representative that these craftsmen could create a new industry with Brazil's resources of raw diamonds.

Many Jewish refugee families in Central and South America have been too poor to provide themselves with the necessary prayer or religious books, prayer shawls, scrolls of the Torah and other equipment used in religious services. Appeals for these articles have been made by them of Jews in this country. The United Synagogue of America is endeavoring to obtain as many of these items as possible from Jews here, for distribution to these needy refugees. Any paraphernalia of this kind will be welcome, even if used or in poor condition.

The Women's Division of the American Jewish Congress has made a gift of \$1,000 to the British War Relief Society for the purchase of a mobile kitchen. This equipment will feed 400 air-raid victims at one time. Three ambulances had previously been given by this organization to the British Red Cross.

A fire station in London was used as a place for religious services for firemen on Yom Kippur. The Superintendent of the station could not allow the men to go to a synagogue for the services because it would have seriously impaired the strength of the force. . . . Air raids in England have not been wholly without compensating results to some part of the English population. In some cases, where bombs took off most of the roofs of houses leaving shattered beams and tiles through which the stars could be seen, resourceful Jews are said to

have utilized the dwellings as Succahs.

Ways and means of promoting the ties between the Arabs and Jews in Palestine have been discussed by representatives of both peoples. At a meeting of Jews and Arab workers unity against the common Nazi and Fascist foe as a means of cooperation was stressed. A periodical has been published which is concerned with the ultimate permanent adjustment of racial relations.

The Jewish Agency Experimental Station in Palestine has successfully extracted from soya beans oil usable for aviation alcohol. Six hundred dunams of land have been cultivated for the bean in 1940. With the aid of a government loan to be used for cultivation for 15 years, 20,000 dunams are to be planted next year. Only one year ago soya beans were first grown satisfactorily in Palestine.

That conscription has been sanctioned by Jewish law from Biblical times to the present day is the subject of an article prepared for the Universal Jewish Encyclopedia by Rabbi Simon Cohen, Research Director of the work. Conscription, as practiced by the Jews when they were a nation and had armies, has been upheld generally by Jewish teachers in all places. In offensive wars exemption was granted to those who had been recently married or engaged, or had built a new home or planted a new vineyard, and to self-confessed cowards. In defensive wars no exemptions were allowed. The Talmud is quoted that in a war for the welfare of the nation in which Jews live "even the bridegroom must go forth from his bridal chamber and the bride from her canopy."

B'nai B'rith, the oldest and largest Jewish fraternal organization, has waived the payment of membership dues for all its members who have been or will be called into the armed forces of the United States. No distinction will be made between members entering service by enlistment or conscription. During the period of service they will not be required to pay dues, but will retain all the rights of members. In 1917 the society took a similar step.

Following a three months' tour of many countries in South America,

LAST WORD IN OPPRESSION

Jews in Germany are forced to build air raid shelters although they are forbidden to use them. Over 10,000 Jews have been conscripted for this work.

Rabbi J. X. Cohen has declared that political leaders there fear that Germany may conquer a South American country and spread its influence to the remainder of that continent. On behalf of the American Jewish Congress and with the approval of this government, Rabbi Cohen and others went on a semi-diplomatic mission to formulate a plan for the unification of Latin-American Jewry in the general defense of democracy and in promoting solidarity of action in all matters concerning world Jewry. Pointing out that the German Embassies act as centers of Nazi propaganda in those countries and that German business firms serve as political organizations, Rabbi Cohen said that the German machine extracts tribute from every German whether naturalized or not. Fifth Column activities are widespread, he stated, and occur even on American steamers which travel between this country and South America.

A permanent Industrial Exhibition, sponsored by the Palestine Manufacturers' Association, has been opened in Tel Aviv. The exhibition is intended to reveal the productive capacity of the Yishuv, advance the campaign for the consumption of home products, and demonstrate the country's increasing self-sufficiency. The industrial contributions of the Jewish people in Palestine are considered as important as any direct military aid that could be furnished.

Hadassah, the Women's Zionist Organization of America, has sponsored 1,000 sewing groups in this country for the making of clothing and linen for use in Palestine. Over 94,000 pieces, valued at \$50,000, have already been sent by Hadassah to Palestine. In addition, this organization has sent great quantities of medical supplies and equipment to the land of Israel since the outbreak of the war. Shipments have been made via Cape Horn and the Port of Basra in Iran, and thence overland by truck to Haifa.

A minimum of \$1,000,000 a month for the coming months is needed for

Continued on page 22

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Give Series of Lectures on the History and Evolution of Anti-Semitism

On Friday evening, November 29, Rabbi Levinthal will begin a series of four lectures on the subject, "The Great Hatred—the History and Evolution of Anti-Semitism." The specific subject of the first lecture will be "Anti-Semitism in Earliest Times." This will be followed by three lectures: "Anti-Semitism As a Science—Made in Germany"; "Anti-Semitism as a Political Weapon" and last, "Anti-Semitism, What it Means Today—Is it a Jewish or a Christian Problem?"

Rabbi Max Arzt Guest Preacher This Friday

At our late services on Friday evening, November 22nd we shall have the pleasure of welcoming in our pulpit, Rev. Dr. Max Arzt, for many years the rabbi in the leading Synagogue of Scranton, Pa. who recently was appointed Lecturer in Practical Rabbinics and Director of Field Activities at the Jewish Theological Seminary of America. Rabbi Arzt is also a past president of the Rabbinical Assembly of America and has been active in all important national Jewish organizations. He is a preacher of fine ability and will undoubtedly bring to us a most important message. The topic of his address will be "Three Fundamental Questions." Rev. Kantor will lead in the congregational singing.

Lectures on Zionism and Palestine

Under the joint auspices of the Center Institute of Jewish Studies for Adults and the Eastern Parkway Zionist District, a series of lectures on Zionism and Palestine will be given at the Center on Wednesday evenings at 8:30 o'clock throughout the season. The first of the series on History of Zionism and Modern Palestine is being given by Samuel Duker, well known writer and contributor to leading magazines. Mr. Duker's lectures will be continued on Wednesday evenings, Nov. 27th, Dec. 4th, 11th and 18th.

This series will be followed by lectures to be delivered by Rabbi Mordecai Lewittes, Miss Marie Syrkin

and Dr. David Tannenbaum. The entire series of twenty lectures will be free to members as well as non-members, except for a small registration fee of \$2 for Center members and \$3 for non-members.

Institute For Adults Now Open

All the classes in our Institute of Jewish Studies for Adults are now functioning and new students will be welcome. The courses in Jewish History, Religion and Talmud are given on Tuesday evenings and the courses in the Hebrew language on Thursday evenings. It is an excellent opportunity for men and women to get the best instruction in these subjects, and we hope that many will avail themselves of this opportunity.

Important Notice to Members With Regard to Bar Mitzvahs

IN order to avoid any misunderstanding or confusion with regard to the Bar Mitzvah ceremonies in our synagogue, parents should please take note of the following important instructions: The date of the Bar Mitzvah should be reserved as early as possible. Members who are first to reserve the Sabbath will have the Haftorah assigned to the Bar Mitzvah. If anyone desires a Sabbath that has already been reserved, the second Bar Mitzvah will be assigned to read a portion in the Torah, instead of the Haftorah. This, by the way, was the custom in many communities in Europe, which had the Bar Mitzvah boy read from the Torah instead of being the Maftir. Under this procedure, even a third boy can be Bar Mitzvah on the same Sabbath, being assigned another portion from the Torah. This procedure will do justice to all lads who become Bar Mitzvah on the same date and, at the same time, avoid the practice in vogue in many synagogues, where each Bar Mitzvah lad repeats the reading of the Haftorah. We are confident that this procedure will meet with the approval of all parents.

Judge Greenberg Dinner Wednesday Night

Judge Emanuel Greenberg, first vice-president of the Center, will be tendered a testimonial dinner at the

Center next Tuesday evening, November 26th, at 6:30 o'clock. The dinner is arranged in behalf of the Federation of Jewish Charities. Reservations may be made at the office of the Center at \$2.50 per person.

Women's Courses in Jewish History and Religion

Women who find it difficult to attend the evening courses in our Institute of Jewish Studies for Adults, will be pleased to learn that we have arranged two special courses which are given on Wednesday mornings under the leadership of Mrs. Helen Levinthal Lyons. The course in Jewish History is given at 10 o'clock and Religion and Bible at 11 o'clock. A large number of women have already enrolled. Further registration will be accepted.

Class In Contemporary Literature

The class in Contemporary Literature under the leadership of Mr. Jacob Kaplan meets on Wednesday evenings at 8:30 o'clock. Admission is 15c to non-members and free to members.

Nominating Committee Elected

The following constitutes the Nominating Committee, whose duty will be to make recommendations for officers, members of the Board of Trustees and Governing Board to be voted upon at the next annual meeting:

From the Board of Trustees:

Isidor Fine, 135 Eastern Parkway.
J. L. Holtzmann, 671 East 17th St.
Dr. Moses Spatt, 505 Eastern Pky.

From the Governing Board:

David Goodstein, 1338 Carroll St.
Morris D. Wender, 1191 Carroll St.
Albert Witty, 240 Crown St.

From the Membership at Large:

Morris Brukenfeld, 1276 President Street.
Joseph Levine, 263 Eastern Pky.
Samuel A. Schneider, 1354 Union Street.

**Sisterhood to Hold Next
Cultural Meeting Dec. 9th**

The next program meeting of our Sisterhood will be held on Monday afternoon, Dec. 9th at 1:30 o'clock. Mrs. I. H. Levinthal, chairman of the Program Committee, announces as the main feature of the afternoon, a review of an important recent book to be presented by Mrs. Maurice Finkelstein. Mrs. Finkelstein appeared once before at a Sisterhood meeting and made such a fine impression with her book review that she was urged by many who heard her to appear again at our meeting.

**Junior Federation to Be Our
Guest at Services Nov. 29th**

The members of the Junior Federation of Brooklyn Jewish Charities have arranged to visit in a body the services of the various synagogues in our community. Next Friday evening, November 29th, they will be the guests at our services at the Center. A special section of seats will be reserved for them and we assure them a hearty welcome.

Young Folks League Social

On Sunday afternoon, November 24th, the Young Folks League will inaugurate a series of Sunday afternoon Cocktail Parties from 2 p.m. to 6 p.m. Admission free to members and one guest.

Candle-Lite Girls' Party

On Saturday evening, November 23rd at 6:30 o'clock, the Candle-Lite Girls will hold a Thanksgiving Party. All members of this group are invited.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. Charles Berkowitz of 1580 Carroll Street on his marriage to Roslyn Friedberg on November 21st.

Mrs. Simon Gasner of 925 Prospect Place upon the occasion of the marriage of her granddaughter Edith A. Hodes to Dr. Myron Michael Rubin on November 17th.

Mr. and Mrs. David Halpern of 789 St. Marks Avenue and Mr. and Mrs. Louis Zankel of 1505 President Street on the marriage of their children Hazel Halpern to Mr. Harry Zankel at the Center on November 17th.

Mr. Nathan Wolfe of 1548 Carroll Street who was married to Miss Besse Tarvin on November 20th.

FORUM LECTURES

EVERY MONDAY EVENING AT 8:30

DECEMBER 2nd



Anita Block

ANITA BLOCK

Leading authority on European-American drama, lecturer and playreader.

Subject: "THE AMERICAN
THEATRE TODAY"

DECEMBER 9th

UPTON CLOSE

One of the most stimulating lecturers on world affairs. Author, traveller and radio commentator. Former professor at the University of Washington. Noted authority on Far Eastern Problems.



Upton Close

DECEMBER 16th

REV.

JOHN HAYNES HOLMES

Distinguished liberal preacher and minister of the Community Church of New York. One of the best speakers on the lecture platform in this country.



Rev. John Haynes Holmes

HAVE YOU PUT IN YOUR RESERVATIONS
FOR THE CENTER EVENING AT THE

Metropolitan Opera House ON SUNDAY NIGHT, DEC. 15, 1940

THE GREATEST SINGERS IN EXCERPTS FROM THE
GREATEST OPERAS

Don't Wait Until Only Poor Seats Are Left

Junior Club Meetings

The following clubs hold their meeting on Saturday at 7:30 P.M.:

Shomrim—Boys up to 16.
Center Girls—Girls up to 15.
Maccabees—Boys up to 13½.
Vivalets—Girls up to 13.

The Candle-lite Girls (up to 11 years) at 7 o'clock.

The Photography Club meets on Sundays at 2:30 P.M.

Boy Scout Troop No. 125 meets every Monday night at 7:30 P.M. Registering all new Scouts.

The Inta-League (Girls 15 to 17; boys 16 to 18) holds its meetings on Wednesday evenings at 7:30 o'clock.

A class in Elocution and Dramatics meets on Wednesday afternoons at 4 o'clock.

These clubs are guided by expert leaders and are open for membership to children of Center members and to students attending a Center school.

Sisterhood Board Meeting Monday

Members of the Board of Directors of the Sisterhood are requested to please attend a meeting on Monday afternoon, November 25th at 1:30 o'clock.

Speedy Recovery

Best wishes for a speedy recovery are extended to Samuel Koff, who is confined at the Mt. Sinai Hospital.

New Books in Our Library

The following books have recently been acquired by our Center library and are now available for circulation:

The Great Hatred—Maurice Samuel.

The Golden Bough—J. G. Frazer.
Jewish Future and Fate—Dr. Arthur Raffin.

Philo and Oral Law—S. Belkin.
The Jewish Library—Leo Jung.

Tragedy in France—André Maurois.

History of the Jews—Paul Goodman.

Origin of Republican Form of Government—Oscar Straus.

The Kosher Code.

Far Over the Sea—H. N. Bialik.

Giants on the Earth—B. Pessin.

From Many Lands—Louis Adamic.

For Whom the Bell Tolls—Ernest Hemingway.

Jewish Child's Garden of Verses—A. Burstein.

History of Mediaeval Jewish Philosophy—Isaac Husik.

Acknowledgment of Gifts

We are grateful to the following for their contributions:

Library

Aaron Halper.

Benj. Z. Levitt.

David Feiner in memory of David Shapiro.

Prayer Books

Mr. and Mrs. M. Goldberg in honor of the Bar Mitzvah of their son, Robert, on September 28th.

Mr. and Mrs. Sol Sussman in loving memory of their parents.

Mr. and Mrs. Emanuel Cohen in honor of the Bar Mitzvah of their son, Morris, on November 9th.

BASKETBALL GAME
Sun. Eve., Nov. 24 - 8:30 p.m.

•
Brooklyn Jewish Center
vs.
Jewish Community House

— Admission —

50c to members; 75c to non-members; 50c to girls

Y.F.L. Invitation Dance follows game.

Sun., Dec. 8th—

UNION TEMPLE

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Fischbach, Bernhard

8.33 Fur Mfg. Married
Res. 9423 Avenue A
Bus. 145 W. 30th St.
Proposed by Dr. Chas. Windwer

Fortunoff, Daniel G.

6.25 Student Unmarried
Res. Granada Hotel
Proposed by Jacob A. Fortunoff
and Maurice Bernhardt

Goldfarb, Philip

8.33 Novelties Married •
Res. 45 Linden Blvd.
Bus. 20 W. 23rd St.
Proposed by Benjamin J. Kline

Katz, Benjamin

8.33 Hosiery Married
Res. 1399 Carroll St.
Bus. 328 Grand St.
Proposed by B. Gabel

Levy, Joseph, Jr.

8.33 Architect Married
Res. 250 Crown St.
Bus. 153 Pierrepont St.
Proposed by Charles Perman
and Isador Lowenfeld

Mormar, Sidney

6.25 Attorney Unmarried
Res. 469 Crown St.
Bus. 16 Court St.
Proposed by Dr. L. H. Bernstein

Muray, George M.

6.25 Watches Unmarried
Res. 995 Eastern Parkway
Bus. Woodside, L. I.
Proposed by Jacob S. Doner

Saltzman, Arnold A.

6.25 Manufacturer Unmarried
Res. 55 Parade Place
Bus. 1410 Broadway
Proposed by Alvin E. Moscovitz

Schwartz, Harry

6.25 Govt. Unmarried
Res. 465 Georgia Ave.
Bus. 134 Lafayette St.

Spector, Samuel D.

8.33 U. S. Attorney Married
Res. 901 Washington Ave.
Bus. 201 Varick St.
Proposed by William L. Kuhn
and Samuel R. Tedoff

Weinstock, Dr. Irving

3.13 Physician Unmarried
Res. 899 St. Marks Ave.
Bus.—Same
Proposed by Murray Karron

The following has applied for re-instatement in the Brooklyn Jewish Center:

Wolfe, Nathan T.

8.33 Insurance Married
Res. 1025 St. Johns Place.
Bus. 212 Fifth Ave.
Proposed by Joseph Goldstein
and Charles Goody

EMANUEL GREENBERG

Chairman Membership Committee

Notice of Unveiling

Unveiling of the monument in memory of the late Mrs. Max Fabrikant will be held on Sunday, November 24th, at 1 p.m. on the Mt. Hebron Cemetery, Block 47.

Junior League Meeting Thursday

On Thursday evening, November 28th, at 8:30 o'clock, the Junior League will hold a regular meeting. The meeting will feature a historical quiz. Dancing will follow.

Sisterhood Choral Group

The Sisterhood Choral Group has resumed its activities for the season. Center members who are interested in joining this group are requested to please leave their names at the information desk. The group is under the direction of Mr. Moshe Nathanson and meets every Tuesday at 12:45 p.m.

NEXT MONTHLY MEMBERSHIP SOCIAL

Tuesday Evening, Dec. 4th
at 8:30 o'clock

Following a brief business meeting there will be a program of entertainment

Refreshments will be Served

Please Reserve the Date

Sabbath Services

Kindling of candles at 4:17 o'clock.
Friday evening services at 4:20.
Sabbath services, Parsha Haye Sarah, will commence at 8:45 A.M.
Rabbi Levinthal will preach on the portion of the law.
Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:30 P.M.
Mincha services at 4:30 P.M.

Daily Services

Morning services at 7 and 8.
Mincha services at 4:20 P.M.

AFTERNOON SOCIAL

tendered by the

INTA-LEAGUE

Sunday Afternoon, Nov. 24th
from 2:30 to 5:30 o'clock

Music by

JOHN SILVER

and His Rhythm Pirates

Admission — 25c

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: November 28th

Subject:

"WHAT KIND OF WORLD ORDER DO WE WANT?"

Speakers:

H. G. WELLS

DR. HU SHIH

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

THEY CONTRIBUTED TO THE MACHINE AGE

Continued from page 10

tured electric meters.

The public was to remain unaware of wireless, however, until 1901, when, on December 12th, the Italian inventor, Marconi, seated at a table in the army barracks on Signal Hill, Newfoundland, toyed with a strange instrument and tapped out the letter S three dots in the Morse code. The electric impulse sped through a wire which led to a large kite flying in a strong wind, 400 feet above the barracks. And what Hermann Aron had accomplished twenty-one years before across the Wannsee River Marconi now duplicated over the wide expanse of the Atlantic Ocean. The oscillations made by tapping out the letter S sprang from the kite, passed 2,000 miles through the atmosphere, and,

accompanied by crashing electric sparks, was guided with man's magic down the aerial of the wireless station erected at Poldhu, Cornwall, and received by an agitated English operator.

The Jewish director of the renowned Zeiss works in Jena, Siegfried Czapski, devised important optical instruments. Hans Adolf Boas perfected technical inventions on the X-ray, in photography, and the electro-magnet. Anatol Marco Josepho, a Russian photographer, invented the Photomaton, which automatically photographs a person and develops the negative at one sitting. This invention, upon which Josepho began working nineteen years ago when he was in the Orient, was sold for one million dollars. It is now a familiar object at entertainment places.

The inventions of Isadore Kitsee include a refrigerator car, a phonograph disc, a new type of coalbreaker, and an underground system of telegraphy. And Louis Steinberger, who has discovered an insulating material for high voltage current, is known as the "Jewish Edison" because of his numerous inventions.

Then there is Abraham Jacob Stern, who many, many years ago used to study the Talmud before his cottage in the tiny, sleepy village of Hrubieszow, Poland. One morning sounds of galloping disturbed him. He glanced up and saw a runaway horse in the village roadway. Hastily interrupting his study of the Torah, Stern snatched some children playing on the road from the horse's galloping hoofs. Later he invented a "tongue and brake" which prevented horses from running away.

Abraham Jacob Stern of Hrubieszow also invented a new form of sickle and thrashing machine which improved the harvesting of crops, a machine for calculating the square root of numbers, and a topographical wagon which engineers found very useful in surveying level land surfaces. Yet this man remained the village orthodox Talmudist. He wore a skull cap even before his eminent gentile friends who had elected him a member of the Warsaw Society of Science. He never shaved. When he was a guest in the castle of Adam Czartoriski, he brought along a cook to prepare a kosher meal for him.

An ingenious Jewish mechanic, Siegfried Marcus, is credited with inventing the first automobile. Starting his career by making dental instruments and the apparatus for a magician, Marcus worked as a mechanic for Siemens and Halske in Berlin until 1852, when, financially independent, he moved to Vienna.

Siegfried built the first horseless carriage in 1864. Later he amazed the neighbors and frightened the groomed horses of Austrian noblemen by steering the first benzine-driven machine through the streets of Vienna. In 1883, years before Charles Duryea was to begin work on the automobile, Siegfried Marcus was constructing a two-cylinder motor car.

SPEND NEW YEAR'S
EVE AT THE CENTER

DINNER de LUXE
DANCE ORCHESTRA
NOISE-MAKERS

Make Your Reservations Now!

Y.F.L. AFTERNOON
COCKTAIL PARTY

Sunday, Novembr 24th

2 to 6 P. M.

In Ladies Social Room

S H A R E

SHARE THE JOY YOU HAVE HAD IN
THE BROOKLYN JEWISH CENTER
WITH OTHERS

• • •

FEW OTHER COMMUNAL ORGANIZATIONS IN THE COUNTRY HAVE THE ADVANTAGES THE CENTER HAS. DESCRIBE THEM TO YOUR FRIENDS, TO YOUR ACQUAINTANCES, AND INFLUENCE THEM TO BECOME MEMBERS.

Miami Beach

Directly on the Beach
A new and modernistic Hotel or Ocean Promenade in Heart of the Fashionable North Beach Section. Luxuriously appointed. Dining Room & Cocktail Lounge.

Attractive Early Season Rates
to December 1st
DOUBLE from \$4 DAILY

European Plan
Private Beach
"Catering to a Distinguished Clientele"

A. Halperin
Pres.
R. A. Hyatt
Mgr.

The TRAYMORE

ON THE OCEAN AT 24th STREET

COMMUNIST PROPAGANDA FOR JEWS

Continued from page 8

Soviet-German pact, which they had acclaimed as a bulwark of peace, was actually the spark that set off the European conflagration and was thus the direct cause of the extermination of hundreds of Jewish communities throughout Europe.

Following the partition of Poland as well as the acquisition of Baltic and Rumanian territories, there was no limit to Communist rejoicing. Their propaganda "shock troops" began to work feverishly. A flood of letters from individuals and press correspondents from the "liberated" territories, appeared daily in the New Communist press. Their spokesmen addressed meetings and gatherings on the significance of this "Jewish liberation" (*Freiheit*, July 5, 25, 1940). The appeal was especially directed to the *landsmanshaften* of those territories in this country. A "people's conference" was convened under the auspices of Icor in New York on April 28, 1940, to which all *landsmanshaften* were invited. Subsequently, Icor issued another call to the *land-sleit* of the Jews of the "liberated countries," urging them "to join the Icor and become a part of our family," and thus "help spread the truth about the Soviet Union" (*Freiheit*, July 25, 1940).

The greatest boast of the Communists for many years has been Biro-Bidjan, a far eastern province of the Soviet Union which was proclaimed a Jewish autonomous region by the Soviet Government in 1934. According to the late M. J. Olgin, the main reconstruction work for Jews in the territories recently occupied by Soviet Russia will also be effected in Biro-Bidjan. "Under these conditions," he wrote, "the Jewish autonomous region, Biro-Bidjan, with its vast potentialities, acquires greater significance. It is there where hundreds of thousands of new Jews can go in the very near future to start a new life in their own country" from the *Freiheit* pamphlet, *M. J. Olgin*, Dec. 1939).

Biro-Bidjan has thus far served neither to alleviate the plight of the Jewish people in oppressed European countries, nor even to play any significant role in the improvement of conditions of the Jews in the Soviet Union. From the scanty informa-

tion available from Soviet sources, it is learned that after twelve years of intensive colonization efforts there are now barely 25,000 Jews in that region, who comprise less than one-fourth of its population. The Jews of Soviet Russia did not care or had no real urge to go there. Furthermore, in spite of promises made by the Soviet Government in 1936 to transfer 1,000 Polish Jewish families to Biro-Bidjan, no Jews from abroad have been permitted to settle there. While the Communists claim that the undertaking has cost the Jewish people "nothing," "not a cent," Icor carries on a continuous campaign among American Jews, having collected tens of thousands of dollars for Biro-Bidjan. The Communists in America, however, have known how to utilize their "gigantic project," as an educational and practical propaganda method.

* * *

In spite of strenuous Communist efforts to gain adherents among Jews, they have exerted only a negligible influence upon Jewish community life. They did meet with relatively greater success during their anti-Nazi period, but, since the signing of the German-Soviet pact, their influence has rapidly declined. Jewish party leaders and rank-and-filers left the Party and its subsidiary organizations en bloc. Even such a veteran of the Communist Party as M. Epstein, editor of the *Freiheit*, resigned. Ephraim Schwartzman resigned as national secretary of the Jewish People's Committee. Yikuf also lost its most prominent members, including such writers as I. Opatashu, P. Hershebein, Dr. A. Mukdony, B. Z. Goldberg and H. Leivik. Such leading Jewish organizations as Junior Hadassah and Young Judea severed their affiliation with the American Youth Congress. The names of important Jewish organizations are absent from the Emergency Peace Mobilization, and only a few new "innocents," a testimony to their naiveté and to strenuous Communist efforts, have appeared at its sessions. Symptomatic of a sharp decline in the circulation of the Communist *Freiheit* is the fact that it has recently been compelled to raise its price from three to four cents and at the same time, carry on

a vigorous campaign for contributions and new subscribers. In the issue of June 17, 1940, there was an urgent appeal to the "*Freiheit* Stakhanovists" to go out with "Olgin Boxes" in an emergency relief campaign for their paper. *Jewish Life* did not survive its first year, and *Der Hammer*, Yiddish Communist monthly, also expired with the October 1939 issue.

Despite the vociferousness of Communist propaganda, designed to give the impression of numerical strength and effectiveness, their means of disseminating propaganda among Jews are weak, and their reading public is small. There are no pro-Communist publications in the Jewish field outside of the Party organs and its affiliated or "innocent" groups.

This is not the place to summarize Jewish objections to Communism, but the very activities of all Jewish organizations are anti-Communist in their nature. A most relentless fight against Communists is being waged with telling effect in labor, religious and Zionist circles. Most American Jews, like most Americans, regard them as a nuisance rather than a menace. Only in New York do they constitute a problem. On the other hand, one should not overlook the fact that the small group of Communist diehards who carry on tenaciously in spite of their setbacks in the Jewish field are bound to get publicity, if not results.

To those who have not selected a Final Resting Place



The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

Do not postpone action on this important matter in your life. Write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

JUDAH HALEVI—ON THE 800th ANNIVERSARY OF HIS DEATH

Continued from page 6

Jewish thinkers glorified Greek philosophy and were anxious to come to terms with it—often at the expense of Judaism—Judah Halevi struck out boldly for the autonomy, nay, the supremacy, of the Jewish religion. While Jewish, Christian and Mohammedan theologians servilely paid homage to Aristotle and recognized no frontiers to the kingdom of reason, Judah Halevi alone had the courage to set a limit to human thought and proclaimed, "Thus far shalt thou go and no further." He did something that was even more revolutionary. He crystallized his attitude to Greek philosophy by saying that it was like a tree that produced beautiful blossoms but no fruit. It was indeed a revolution pure and simple, all the more unique and striking since it came from a man of a despised and taunted race.

Judaism, Judah Halevi puts into the mouth of the Jewish teacher, is a historical religion. Its evidence does not depend upon the proof of reason. The knowledge of God cannot be deduced from the speculative sciences, but springs from the very soul and genius of the Jewish people, which alone is capable of comprehending Him. To the Jew, he says, the need of God is not a necessity of the mind, but the need of the soul. Science can be no substitute for religion, for their domains are different. One is of the head, the other of the heart; one is outward, the other is inward.

Perhaps never has there been a greater lover of his people than Judah Halevi. He loved Israel with a great and overwhelming love, forgetting their weaknesses, forgiving their sins, overlooking their backslidings. He would see no iniquity in Israel, no fault or blemish in his people. Their very transgressions were evidence of their greatness. When the king confronts the Jewish teacher with the making of the golden calf, the latter is quick to reply that human life is to be judged not by its lowest, but by its highest instinct. "Some excuse may be found for them in the dissension that broke out among them, and in the fact that, out of six hundred thousand souls, the number of those who worshipped the calf was below three thousand." "If there were no Israelites," he says, "there would be no Torah." And again, "They (the Israelites) did not derive their high

position from Moses, but Moses received his for their sake."

The suffering of his people oppresses the heart of the poet-philosopher, but he does not despair. It is better to be sick and suffering than be like clay and wooden images in which there is no life. All of the world's redeemers had been suffering Messiahs. "The nations boast of these, but not of the kings whose power and might are great, whose walls are strong, and whose chariots are terrible." Israel, though sick and suffering, is not dead, but is waiting for a miracle to revive it and bring it a cure. Then follows his famous utterance which has become a classic, "Israel among the nations is like the heart amidst the organs of the body; it is at one and the same time the most vulnerable and the most healthy of them."

Second to his love of Israel is his love of the Land of Israel, a love without measure or end. With what endearing terms he surrounds that love! No imagery is too bold, no metaphor too striking to apply to the land where the cradle of his ancestors stood. He gathers all the choice quotations of the Bible, Talmud and Midrash, and hangs them about the neck of his beloved like a string of pearls. All souls are gathered there to be lifted to heaven. All the prophets prophesy in or about Palestine. The Persians, Indians and Greeks lay their treasures as willing tribute at her feet. All roads lead to Palestine, but none from it. And when the king taunts the Rabbi with Israel's unwillingness to return to the Holy Land, the Rabbi admits the truth of the accusation, an admission that sounds so familiar. "Divine Providence was ready to restore everything as it had been at first, if they had all willingly consented to return. But only a part was ready to do so, whilst the majority and the aristocracy remained in Babylon, preferring dependence and slavery, and unwilling to leave their houses and their affairs."

A devout and burning faith flows through the pages of the book, and the author is never so poetic as when his thoughts dwell on prayer. Prayer, he says, is to the soul what nourishment is to the body; it revives and quickens it. The further the soul is removed from prayer, the more it is

darkened by contact with the material things of life. The blessing derived from one prayer lasts till the time of the next prayer, just as the strength derived from one meal lasts till the next. But in order that prayer might achieve this purpose it must be communal, not private. There is a mysterious power in prayers when they are blended with those of the community. "A person who prays but for himself is like one who retires alone into his house, refusing to assist his neighbors in the repair of their walls."

Judah Halevi's social philosophy is of the loftiest kind, a philosophy that finds its fulfillment in the life about us. "The relation of the individual is as the relation of a single limb to the body. Should the arm, in case bleeding is required, refuse its blood, the whole body, the arm included, would suffer. It is the duty of the individual to bear hardships, or even death, for the sake of the welfare of the commonwealth."

It is on this score that he indicts asceticism, the fleeing from the world, the cowardly secluding oneself from the fellowship of the life about him. "The divine law," he says, "imposes no asceticism on us. It rather desires that we should keep the equipoise, and grant every mental and physical faculty its due, as much as it can bear, without overburdening one faculty at the expense of another . . . Prolonged fasting is no act of piety for a weak person . . . For him fasting is a hardship and a self-denial. Neither is diminution of wealth and act of piety, if it (the wealth) is gained in a lawful way and its acquisition does not interfere with study and good works."

Judah Halevi's assault upon the Karaite position is sharp and incisive. The Bible, he says, would have been like a treasure without a key were it not for the teachers and sages of the Talmud who unlocked it and enabled us to enjoy its splendor. Literal scripturalism without the informing authority of the Rabbis would lead us to endless errors. Moreover, strange elements and the admixture of foreign ideas would have weakened the divine legislation were it not for the fence that was erected around the Law.

Such are but a few of the thoughts which the author of the "Kuzari" ex-

pressed, and which make his book one of the lasting achievements of the Golden Age of Jewish genius in which it was written. Certainly the position of Judaism and the character and personality of the people that profess it were never more lovingly and eloquently presented. Thought and feeling, poetry and conviction, united in the creation of this work. It was left for future ages to attest to its true nobility. For, while many other books have been forgotten, or are remembered only as literary curiosities, the *Kuzari* still continues to warm and inspire thousands of grateful hearts.

THE GROWTH OF SYNAGOGUES IN BROOKLYN

Continued from page 11

Avenue, 6, Sutter Avenue, 6, Twentieth Avenue, 5, Watkins Street, 7, etc. These synagogues extend from 1320 Sutter Avenue, which is near the boundary line between Brooklyn and Queens, into Sea Gate, which is located at the extreme southwestern part of Brooklyn.

In 1918 the Kehillah of New York City published a communal register which listed 177 synagogues for Brooklyn. Since then approximately 75 of those institutions have disbanded because of the shifting of the population and other causes. About 102 of these synagogues of 1818 are still functioning, 258 new synagogues have developed in the meantime.

Many of our places of worship are large, attractive buildings. They represent an initial expenditure of many millions of dollars and an annual expenditure of hundreds of thousands of dollars. If we estimate the average seating capacity at 500, the synagogues have total accommodations for about 180,000. This number seems sufficient for the ordinary needs of the community, since some synagogues attract only a handful of worshippers on Saturdays.

—SAMUEL P. ABELOW

THE DAHABIEH'S STILL AFLOAT

Continued from page 9

transaction took place, many an important decision made. Now, of a Sunday morning, you will see the lithe and graceful navigators of the Club Maritme Aliyah taking a dip in the deep, or rigging up the sail of the S. S. *Kineret*, with probably never a

THE NEWS OF THE MONTH

Continued from page 14

thought as to the amazing significance of their very presence on this spot, the overseas relief and reconstruction activities of the American Jewish Joint Distribution Committee. The prospective income from the United Jewish Appeal appears to be wholly insufficient to meet this urgent need. The committee has urged redoubled support by American communities to help raise the required funds.

A Seminar for Youth Leaders which will consider the fundamentals of Zionist ideology and the achievements of Modern Palestine is to be conducted by the Department of Youth and Education of the Zionist Organization of America, at its office in this city. Intended for a select group of national leaders of Avukah, Junior Hadassah, Masada, and Young Judaea, the Seminar will endeavor to interpret Zionism to American Jewish Youth and to indicate the relation between Zionist ideals and the American struggle for freedom and democracy. Outstanding Jewish scholars, educators, and rabbis will participate in the Seminar.

Under Nazi pressure, the Rumanian government has been taking steadily repressive measures against the Jews. Many prominent Jews, including members of municipal councils, industrialists and journalists, have

EASTERN PARKWAY ZIONIST DISTRICT ELECTS OFFICERS

The following officers and committee members were chosen for the following year: Rabbi Israel H. Levinthal, Honorary President; William I. Siegel, Honorary Vice-President; David Tannenbaum, Pres.; Dr. J. N. Cohen, Joseph Goldberg, Frank Schaeffer, and Morris Weinberg, Vice-Presidents; Lester Lyons, Secretary; Jacob A. Fortunoff, Treasurer; Maurice Bernhardt, Chairman of Executive Committee.

Chairmen of Standing Committees: David Spiegel, Membership; Samuel A. Doctorow and Abraham H. Zirn, Jewish National Fund; Rabbi Mordecai Lewittes, Cultural Activities; A. David Benjamin and Morris Kramer, Publicity; Saul S. Abelov and Margaret M. Levy, Social Activities; Morris Miller, United Palestine Appeal; Harry A. Harrison and Chas. Rubenstein, Youth Activities.

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been arrested by the Iron Guard on charges of being pro-British and anti-Nazi. The Iron Guard adherents openly avow an intention to revenge themselves on the Jews for the death of their leader Codreanu. Jews who entered Rumania "illegally" in the last five years must leave within two months or be interned in concentration camps. Jewish doctors are forbidden to treat any other than Jewish patients.

The Jewish Communal Board in Berlin did not arrange the usual services for the Jews during the past High Holy days in temporary places of worship. The Board feared that the Nazis would attack the Jews gathered in these places and would also spread libels against them in connection with R.A.F. raids.

Of the 176,000 Jews in Vienna when the Reich absorbed Austria, only 58,000 remained in September, 1939. Since that time 5,000 Jews were able to escape to other countries, and 8,000 died, mainly through starvation, disease, and ill-treatment by the Nazis. The remaining 45,000 are forced to live in congested homes un-

der unsanitary conditions. The local Rothschild Jewish Hospital, which deals daily with numerous cases of nervous diseases and insomnia among the Jews, is reported to be confiscated shortly by the Nazi administration.

One hundred and fifty Jews are too much for Mussolini's case of mind. Although no more than this small number of Jews remained in Albania after that country was occupied by Italy, the Duce has ordered them exiled from that land.

The ridiculous lengths to which British Fascists go in order to arouse prejudice against the Jews are illustrated by their latest slogan that "the bombs follow the Jews." Their version is that the Jews are a kind of Jonah, who are singled out by the Nazis for destruction, and therefore bring destruction on those who shelter them. Propaganda of this sort has appeared in a number of towns, indicating that it emanates from a central source.

The Jewish National Workers' Alliance has established the "Louis

Lamed Literary Foundation" for the purpose of promoting literary works in Yiddish and Hebrew. Annual awards are to be given for the best productions in each tongue. The Foundation will publish in both languages a year book reviewing the literary events of the year and will assist in bringing out in both languages a popular history of Yiddish literature.

Eight ways to combat anti-Semitism are discussed by Rabbi Philip S. Bernstein, of Rochester, in the *National Jewish Monthly* for July-August. These are: maintain a dignified silence; answer the lies with the truth; attack the sources of lies, instead of the lies themselves; stimulate and participate in non-sectarian programs against un-American anti-Semitism; work for suppression of Jew-baiters; seek to eliminate the historic causes of anti-Semitism; strive for a just and abundant social order since the Jew suffers worst during periods of economic depression; and self-improvement. Rabbi Bernstein believes that no single method can be completely effective but that each can be used profitably at different times.

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SAVING WITH ASSURANCE

The Brooklyn Jewish Center Review

THE COMING REVOLT OF THE
COMMUNITIES

AT SIXTY SHOLOM ASCH
WINS NEW FAME

GALSWORTHY'S PARABLE

THE SINNER

AN EARLY STORY BY SHOLOM ASCH

AN ARTIST'S IMPRESSION
OF JERUSALEM

THE NEWS OF THE MONTH

DECEMBER

1940

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BROOKLYN JEWISH CENTER REVIEW

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No. 15

Dr. BERNARD REVEL—A TRIBUTE

IN the death of Dr. Bernard Revel, the head of the Rabbi Isaac Elchanan Yeshivah and Yeshivah College, American Jewry has lost an indefatigable worker in the field of higher Jewish education. He was himself a gifted student. He came to America as a young man, but already steeped in Talmudic learning, bearing *Semicha* from some of the eminent Rabbinic scholars of Eastern Europe. Fortunately for him, the Dropsie College then came into existence and it was there, under the tutelage of the great masters of those days, that he learned the scientific approach to Jewish scholarship. He was the first graduate of that institution, and the theme of his thesis, "The Halacha of the Karaites," was a subject to which he devoted himself throughout his life.

It was a particularly great achievement for him to have been chosen the head of the reorganized Yeshivah in New York, considering especially the fact that he was a very young man when the call came to him. His unique contribution to that institution, and to Orthodox Judaism in general, was his attempt to harmonize within those walls the ancient traditions of our faith and modern culture. It was this program of his that led him to the organization of the Yeshivah College, the first regular college under Jewish auspices in this land.

It was not an easy task that he undertook. He met strong opposition from both camps, from those who opposed the establishment of a Jewish college on general grounds, fearing a segregation in the intellectual life of our people, and from those within the orthodox ranks who deprecated the need of a college education and who feared that these secular studies would detract from the student's interest in his Talmudic and Rabbinic studies.

But Dr. Revel overcame all obstacles, and to his credit it must be

said that the Yeshivah College has won for itself a high reputation for scholarly achievements. Its graduates have been welcomed in the professional schools and post graduate departments of all the leading universities in the land. Many of its graduates, as was only natural, have entered the Rabbinic department of the Yeshivah, and also of other Rabbinic seminaries, dedicating their lives to the Jewish ministry.

By his service, he has done more than any one else, to give a modern impress upon that ancient institution

known as the Yeshivah, making it once more popular in the Jewish mind of today, and making it an effective instrument in moulding orthodox Jewish life in America.

His death in the prime of life leaves a void in that institution which it will be difficult to fill. The role that both the yeshivah and the Yeshivah College will play in the future will depend largely upon the type of man that will be selected to succeed him. Tribute, however, must be paid to the memory of Dr. Revel for his pioneer work in an effort to bring at least a spark of the beauty of Japeth into the tents of Shem.

—I. H. L.

BEFORE THE FLOOD IS UPON US

IT is safe to say that we all know what is going on in the world. We all know that while the evil forces combine and exert themselves — almost beyond human limits—we, who hope for a better world, stay disorganized and give lip service to the hope that a better world will soon come. We all know that our enemies are giving their all to endeavor to defeat us, and yet we hide from the facts.

Instead of giving of our time, energy and money, to combatting these destructive forces, the large majority of us go about our business and social engagements as if we were living in normal times.

When Hitler and all he represents struck Europe, and especially the Jew, it was generally conceded that that blow would awaken our people to the realization that we must all give up our individual existence and combine our strength to combat these forces which threatened to wipe us from the face of the earth.

Is it not better to face facts now than wait until the tenor of the flood sweeps upon us—leaving us no time to think or to plan? We are calm now. Let us see whether we are able to avoid the storm. Let us examine

ourselves. Let us get out of our lethargy before it is too late. Let us go forth and combine our strength for a better world.

—M. B.

LION FEUCHTWANGER AT THE CENTER

ONCE again the Brooklyn Jewish Center will be host to Lion Feuchtwanger, who will lecture at its Forum on Monday, January 6th.

Mr. Feuchtwanger recently arrived in the United States after an almost miraculous escape from France. The story of how he hid in cellars, how he crouched in ditches on French roadways while German army men stamped by close to him, is a saga which will be known in detail only in the future. Neither Mr. Feuchtwanger, nor anyone associated with assistance to refugees can reveal the facts now.

But it is the vital information Mr. Feuchtwanger gathered during his late residence in France, his knowledge of the men who rule Europe and their motives, that make this world-famous literary figure of surpassing interest to us now. What he will have to say at this, his first lecture in Brooklyn, will go a long way towards helping us understand the crucial events of today.

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JUST BETWEEN OURSELVES—

“ביתנו לבן עצמנו”

An Intimate Chat Between Rabbi and Reader

BY a happy coincidence, our Christian neighbors and we Jews will both celebrate religious holidays at the same time. Hanukkah and Christmas will, this year, be observed simultaneously. On the very eve when our Christian brothers will illuminate their Christmas trees, Jews will kindle the first Hannukah lights, both of us commemorating vital historic events in our respective religious traditions.

This is the glory of our democracy, of our American way of life, which recognizes the right and the duty of every American citizen to remain loyal to his own religious beliefs, to his own ancestral historic faith. Americans, as a whole, are a religious people. The American democracy is rooted in religious ideals. And America welcomes faithful adherence on the part of all its inhabitants to their religious observances.

Under these conditions, it is difficult to understand the attitude of some Jews who will discard the symbols of their own faith and adopt those that should belong solely to another religion. Jews who at this season adorn their homes with the Christmas tree, but deny their children a glimpse of the Hannukah lamp, must have lost all sense of self-respect as well as the sense of loyalty.

Now I want to make myself very clear. I admire the sight of the Christmas tree in a *Christian* home. I stand in reverence before all that it means and represents to my Christian neighbor. I admire the devotion of my Christian neighbor to his religion, I admire the way he puts his heart and soul into the decoration and illumination of that tree, which to him symbolizes the every essence of his religious faith.

And while I admire this sight in a Christian home, I believe that the true Christian must admire the presence of Jewish religious symbols in a Jewish home. For the true Christian can see and understand that these symbols are as vital for our religious life as their symbols are to their re-

ligious well-being. And I have the feeling, too, that the true Christian must look with pain and contempt upon that Jew who deliberately appropriates another's sacred symbol without, at the same time, accepting the religious implications inherent in that very symbol.

For these Jews who set up Christmas trees in their home usually justify their action by the argument that they regard the tree as a symbol of the season's good fellowship and joyous spirit, but do not associate it with any religious significance. I ask, in all frankness, is it fair on the part of any one to take something that is regarded by others as sacred and transform it for secular use? It seems to me that a high ethical principle is involved in this procedure. Can they not say to us in the words of Laban: *Lama gonavto es Elohei*: "Why hast thou taken my gods?" Have we a moral right to appropriate that which to others is a symbol of their Divine worship and to make of it a plaything and a delight for our own secular use?

It is high time that Jews should look upon such action with more intelligence, with more tact, and with more understanding. It is not a sign of broad-mindedness, as some, alas, mistakingly imagine, for Jews thus to betray their own faith and to desecrate that which is sacred to our neighbors. It is pure *chuzpah*, based on ignorance and narrow-mindedness, that is evidenced only by those who have lost all semblance of self-respect. Let every one of us, Christian and Jew alike, follow that truly liberal doctrine of the Prophet Micah: "For let all the peoples walk each one in the name of its God; and let us walk in the name of the Lord our God for ever and ever."

Israel H. Peruthal

GALSWORTHY'S PARABLE WRITTEN AFTER KISHINEV

By Alfred Werner

NOT the hardy anti-Semites themselves are the chief danger to our people; they could do little harm without the aid given them, perhaps unwittingly, by those who react to anti-Semitism with an indignation that is modified by some doubt: "Yes, it's pretty terrible, but the Jews . . ."

I should love such people to read a short story written by the late John Galsworthy and designed for distribution among them. "A simple tale," it is called, and it is one of the shortest of Galsworthy's stories. Yet I daresay Galsworthy could be called one of the representative English writers even if he had written nothing else.

In a London asylum, the story runs, a Frenchman met a nice old man who earned his bed and bowl of broth by sweeping out a dormitory. In his leisure he would read the Bible. He "listened to you like an angel, and spoke evil of no one." Every night, however, at a late hour the old man disappeared for some time.

The Frenchman became curious and decided to find out what the old fellow was up to. He followed him and saw him approaching people returning from restaurants or theatres, and begging for alms! At least it seemed that was what he was doing, for the investigator could only make out the accosted person's angry reply: "Impossible! Go to the proper place!"

Disillusioned though the investigator was—for it was a disappointment indeed to find the contented old man a hypocrite like the rest—he followed him another night.

Then he learned that the old man was not asking for alms. "Sir, let me rest in your doorway!" was the usual request he made. A young man, for instance, offered him a shilling which the old man flatly refused, repeating his strange words. Whereupon the gentleman "drew back his hand quickly as if he were ashamed." Softly the investigator approached the old man and asked him what he could do for him. But the beggar answered sadly, as if speaking to himself: "I shall never find one who will let me rest in his doorway. For my sin I shall wander for ever." He thought himself the

Continued on page 22

THE COMING REVOLT OF THE COMMUNITIES

By LOUIS LIPSKY

THE combination of Jewish defense agencies formed at Pittsburgh in June, 1938, was finally given a name in September of that year. It was called the General Jewish Council. But what the General Jewish Council is, what it is doing, what it plans to do, is not known to the general public. Many explanations are offered, but these explanations are confusing and evasive.

There was an agreement at Pittsburgh. The text of the document was published. This agreement was taken to mean that at last the four rival defense agencies had decided to join in a "single group" for Jewish defense, which would assume full responsibility for all Jewish defense work in the United States; and that it would enlarge its membership to include representatives of other Jewish groups not already included.

It seems, however, that the Pittsburgh agreement was taken in hand by lawyers and reduced to writing in the form of a constitution and by-laws. In the course of "drafting" the constitution, what was set forth in Pittsburgh was radically transformed. Instead of a federation moving progressively in the direction of a united front, there was hammered out a structure which was designed to prevent that consolidation of agencies the Jewish public had a right to expect would be established. Instead of twenty members coming together, it was the four corporate defense agencies that met as a board of strategy — not strategy against the anti-Semitic forces, but the strategy of one defense agency against the other. The emphasis was on organizational harmony. Autonomy was taken to mean the right of any agency to extend its defense program and to enlarge its budget; to listen to advice but to be free to disregard it. In the days before the Pittsburgh agreement there was free competition in the field of Jewish defense. After the Council was formed, the agencies were just as free, their rivalries were just as pronounced, but they had been persuaded to sit at a round table and talk together like gentlemen. That was taken to be a great achievement.

An office was set up on Madison Avenue. Quite a number of meetings

were held, but most of the time was spent discussing constitutional questions — matters of jurisdiction, what was the Council created for, what were its functions, what was meant by autonomy. The only thing created by the Council was a legislative committee which passed on bills in legislatures and recommended action; such action as was to be taken was left to the four defense agencies.

* * *

During the two and a half years the General Jewish Council has pretended to be alive, the whole Jewish world has fallen to pieces. The Jewish communities of one state after another were broken into bits and scattered to the four winds. There isn't a place today in Europe where Jews are free from the persecutions of Nazis and Fascists. The results of Jewish emancipation have been wholly annulled. Anti-Semitic agitation in the United States grew in virulence to an amazing extent. On various occasions, the American Jewish Congress appealed to the General Jewish Council to organize a united front for the defense of Jewish rights, to call Jews together in conference, to arouse the non-Jewish world, to revitalize the sense of organized Jewish responsibility. This appeal was consistently rejected by the majority in the General Jewish Council.

Not only did they refuse to join in common work, but, under cover of the pseudo union in the Council, they enlarged the field of their activities, increased their budgets and built up stronger partisan interests than they had before. Organizational pride and the desire to outdistance the others produced enlarged programs and budgets. Both the American Jewish Committee and the B'nai B'rith used the situation to build up a special clientele whom they alarmed, on the one hand, by distorting the facts of anti-Semitic propaganda, and on the other, by saying that they were the only ones who were keeping Jewish defense "under control." Locally, Jews organized themselves for their defense; brought together all elements; consolidated their work under a single management. But when they demand-

ed that the General Jewish Council take over supervision and control of the local bodies, the Council declined to do so and, as a matter of fact, in a rare moment of frankness, adopted a resolution definitely repudiating the idea of a single local body for Jewish defense. They were afraid that local unity would force unity on a national scale.

At this time, all controversial questions have been removed from the General Jewish Council. It has ceased to meet for months. The discussions had produced a hopeless fatigue. Life was brought into the Council again, however, by the technical question of how to raise funds, a problem forced by the pressure of the local Welfare Chests. These have been demanding that one budget for defense purposes should be submitted, and not four. In order to meet this situation, a plan was devised by the B'nai B'rith which, if approved, would have the General Jewish Council appoint a committee for the raising of funds for all four agencies together, in one pool, in one approach to the Welfare Chests. What should be the division of funds? Who should decide on the allocations? What would there be left for a Council to do? For months, these questions have been tossed to and fro. Now, one form is suggested and withdrawn. Then an elaborate plan to have the Council absorbed by the Joint Fund-raising Committee is proposed and defeated. Months have been taken up with the problem.

Bombs have fallen all over England. Millions of Jews are in flight. Problems of the present and future accumulate and weigh down the spirits of all Jews. We in America are the only free Jews now left in the world to deal with the problem of Jewish defense and relief. But the momentous question which agitates the leadership of the General Council is how to raise funds to meet their budgets, how to divide the spoils.

The truth must be faced. So far as Jewish defense is concerned, unity has been given up as a lost cause — a united front cannot be created. The tragic fact is admitted that, in effect, the Pittsburgh agreement has been liquidated.

It is forgotten that the General Jewish Council came into being because of local pressure. That pressure was exerted by Edgar Kaufmann, of Pittsburgh, and about thirty local communal leaders. It was a response to a popular demand. It represented a public call for union and consolidation. In the deliberations of the Council, Mr. Kaufmann has not played the part of leadership which was expected of him. He has suffered months of illness and, when not ill, was a busy man. He served as the chairman of the Council, but rarely put in an appearance. He was not experienced in Jewish political affairs. He was perplexed and amazed by the way simple things became complicated in the discussions of the Council. He was unable to lead. Nor were the local communal leaders who helped him to force the Pittsburgh conference upon the defense agencies of any great help in this matter. They had signed telegrams and letters and urged the leaders to come together, but that was the end of their job. They were satisfied to urge a united appeal for defense funds, a control of their budgets, co-ordination and consultation, and leave it to the defence agencies to fight it out between themselves.

But, in the matter of defense of rights, there are local committees in which all are united, and these committees are growing in power and experience. They are not chiefly interested in how the funds are to be raised. They are directly interested in a united front of defense not only locally, but nationally as well.

The failure of the General Jewish Council must be taken as the failure of American Jewish leadership. It is a reflection not of the mood and capacity of local leadership, but of the inept, egotistic national leadership that lacks courage and vision. The men of the "provinces"—of all classes and elements—are prepared for united action, for single communal responsibility. They are prepared for service. They are not obsessed by the traditions of organizations or parties. They are eager to play their part in discharging the obligations of the Jews of America in the solution of Jewish problems. But national leadership is lacking. Organizational loyalty stands in the way of union. The national leaders rely upon their prestige, the loyalty of Jews to the traditions of the organizations they represent, to hold the local communities in a state

of submission. They hope to prevent the revolt of the communities. But Jewish needs are becoming more and more pressing. They are bound to break through all traditions and all loyalties. These needs will break the "sovereignty" of the organized national groups that stand in the way of Jewish solidarity. They will set

aside a leadership unwilling to adjust itself to the demands of these revolutionary days, that persists in narrowing the outlook, that avoids responsibility and is controlled by dogmatic prejudices. The Jewish communities of America are preparing for revolt. That revolt the leaders of the past will not be able to suppress.

LETTER REVEALS WAGNER'S ANTI-SEMITISM WAS OPPOSED BY HIS SON

By DR. PAUL NETTL

THE anti-Semitism of Richard Wagner was the typical German anti-Semitism caused by an inferiority complex. The great master of the opera suffered from this all his life. For this artist, who was constantly inclined toward exaggeration, the unparalleled success of Mendelssohn and Meyerbeer, and the criticisms of a few Jewish writers like David Spitzer, together with the disturbances, often caused by his conceit gave rise to a paroxysmal hate complex which was often at variance with his practical interests. A letter published a short time ago in the *Baseler Nationalzeitung* gives us a graphic indication of how his son, Siegfried Wagner, felt about this question. Siegfried Wagner had been urged by a Herr Püringer to keep Jews from participating in the Bayreuth festival plays, and replied in a resolute letter to the anti-Semite which he circulated among the members of the house, Wahnfried. The letter said in essence: "Dear Herr Püringer: In reply to your letter which I just received on my return home, I must tell you that I emphatically do not share your opinion. We have among the Jews faithful, honorable, and self-sacrificing adherents, who have given us numerous proofs of their convictions. Should we offend these people? Shall they be rejected just because they are Jews? Is that human? Is that Christian? Is that German? No. To act like that we Germans would have to be quite a different kind of people . . . Have we Germans the right to exclude others now, if they wish to aid self-sacrificingly in financing the resumption of the Festivals? I deny that most positively. And if Jews wish to help us, that is doubly worthy of gratitude, for my father attacked them in his writings and wounded them. They had,

and still have, every reason because of that to hate Bayreuth. But there are many among them who, in spite of my father's attacks, are attached with true enthusiasm to his art. The names of the earlier Jewish adherents are well known to you. Who took up my father's cause in the press at that time? George Davidsohn and Dohm.

"You have heard also of Tausig and Heinrich Porga. Joseph Rubinstein made the piano score of 'Parsifal,' and Lewi conducted the first 'Parsifal' . . ."

Siegfried Wagner could have cited many more Jews who befriended the composer. I need mention only Angelo Neumann and Leopold Damrosch, who arranged a concert for Wagner in Breslau in 1863. Wagner writes in his autobiography in connection with this concert: "To my amazement I saw almost the whole hall . . . filled with Jews. In general I owe some success only to the animated interest of this section of the population . . ."

Contributions to the Red Cross

Members of the Center who wish to make their contributions to the American Red Cross are asked to send their checks to Mrs. Witty in care of the Center.

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AT SIXTY SHOLOM ASCH WINS NEW FAME

By HAROLD BERMAN

The Jewish literary world is now celebrating Sholom Asch's sixtieth birthday. As an appropriate gift, America made his "The Nazarene" a best seller.

A LITTLE over thirty-five years ago readers of Yiddish literature received a surprise package in the form of a little book named *Die Shtedtel*, "The Townlet." This was an idyll of a small Russo-Polish town within the old Russian Pale of Settlement, in which the age-old life of the Jew was described in a style and in a manner never before attempted in either the Hebrew or the Yiddish literatures. There was a tenderness and a poetic glow here, a harmony and a completeness, mixed with a nostalgic longing for the good and the true and the eternal values that were poured over the hearts of the people living within that little backwater of a village. All of these human attributes blended so well and so perfectly with nature's scenes surrounding it—the fields, the woods and the sluggish little stream running alongside of it—that it all was transformed into a mellow, perfect and romantic whole, an idyll of rare beauty and charm that formed a memorable and unforgettable picture. In that little book we discovered a new and rare blend of forms; a lyrical realism, a realism that was not dry, objective and cold, but one that was informed with a true lyricism, a true and faithful observation, accompanied by a genuinely poetic interpretation. No pure, dreamy and irresponsible romanticism here, a romanticism in which a man lets his fancy run riot and creates things and beings that never have been on the earth, the air above or the waters below them, but a poetic interpretation of things real and actual, of men and women as they live and act in their daily lives, in the routine of their daily, oft-repeated deeds as well as in their greater strivings and ideals, and set in the proper frame of the natural forces surrounding them.

After we had duly read this little book and been impressed by its unforgettable charm we found that the author of it was a mere youth of twenty-four, Sholem Asch, who had up to that time published but a few brief sketches of Jewish life in He-

brew and in Yiddish, and we decided right there and then that there was a talent worth watching, that here was a writer in the full bloom of his youth who had it in him to give us much indeed. And we were not disappointed.

Since then the works that have flown so copiously out of Asch's fertile pen have become legion, dealing with a variety of topics and phases of Jewish life, ancient, medieval and modern; the characters that he has created embrace the entire gallery of Jewish life of many periods, the scholar, the dreamer, the philosopher and the poet, the merchant and the present-day shop worker, the newly rich American Jew as well as the German Jewish victim of Nazi ferocity. He has also written several dramas and comedies that have been performed with success not only on the Jewish stage but in the Russian, Polish and German theatres. This, latter achievement is indeed unique among Yiddish writers whose lights almost invariably remain hidden under the strictly Jewish bushel, scarcely ever to be seen by any other audiences, and when they are, are passed by with the indifferent shrug of limited understanding and still less limited appreciation.

The secret of this success, of course, is to be found in the fact that Asch, though writing in Yiddish, has none of the peculiarly Yiddish mannerisms or the peculiarly Yiddish constructions characteristic of most of his Yiddish or Hebrew writing contemporaries. He writes in Yiddish, but with the approach to his material of a European, though the feeling, the heart and the sentiment of the Jew towards his characters and their experiences are never absent for a moment. Even his latest work, "The Nazarene," which deals with the founder of Christianity, and which quite naturally has been received with such a salvo of applause by the non-Jewish reading public, has been approached by and handled throughout from a, not *the*, purely Jewish standpoint.

As already noted, Asch's biography has been growing apace all through the long period of his active writing. His successive books have treated a wide variety of subjects and phases of

Jewish life in various periods and the *locales* of our long history, and many of them have been translated into English and German and have had a generous appreciation among these respective and wide circles of his readers. Yet one could readily see that he has been following all through these years the road mapped out by him in his earliest days, the trail blazed by him in the tangle and the thick undergrowth that characterized the Yiddish literature in the days when he made his debut as a writer. In other words, there has been *development*, a consistent and progressive development of style and in the mastery of the handling of a theme, but no *deviation*. The view unfolded before us always is of *real life*, of life as is, without any imagined trumpery or wishful thinking. It has vision and imagination, and is sublimated by a great, comprehending talent that sees everything as part of the universe. This innate gift for time and place, to which has been added the beauty of clear diction and a direct style, has characterized Asch's work from its very beginning.

When reading "Die Shtedtel" one forgets his matter-of-fact surroundings, forgets that he is living in a world of storm and sordid reality, and becomes transplanted to a world where all is good, wholesome and generous, wherein men lead lives beautified by the ideals of love and brotherhood and the love of God, but who are not mawkish, weak or flabby.

It was not a *reasoned* goodness that had fashioned their existence, but rather their *oneness* with nature, the fact of their never having been divorced from the universal, life-giving element, the source of strength and life of animate as well as inanimate nature. These men and women simply were a part of the nature about them—strong physically as well as morally, strong and uncompromising in their conception of right and wrong, endowed with the ruggedness and the benevolence of the Mother Nature herself, and endowing her in turn with their own virtues.

In this early work Asch is somewhat of a mystic, not, of course, a mystic who loses himself in the mazes

of helpless and nebulous speculation, but rather one who beholds the great universal relationship that exists in all creation, sees the strong link that binds it all into a whole so that entire creation gains in dignity and strength from this consanguinity. This is, of course, the pure *Pantheism* first visioned by the early Hindu philosophers and seers and in a later day preached by Spinoza and his disciples. A bit of this mystical *Oneness of Creation*, a faint aroma of it, is to be found in his other books dealing with saintly or other-worldly characters, such as in "Kiddush Hashem," which is concerned with the epical martyrdom of the Polish and Ukrainian Jews in the years 1648-49; in "Sabbatai Zevi," dealing with the self-deluded and deluding seventeenth century pseudo-Messiah of that name, and, of course, in "The Nazarene," wherein the very essence of the characters and events are steeped in an aura of supernaturalism and miracle. But one will of course search in vain for any manifestation of this mysticism, supernaturalism, or *unnaturalism* if you will, in any other work of his dealing with normal men and women, particularly those dealing with modern men placed in a modern *milieu*, wherein this quality is the attribute of but the few abnormal beings who have tasted of the "melancholy of the Gods," which is but another name for eternal love and harmony.

There is still another characteristic which has distinguished Asch from his fellow-Jewish writers, and that is his freedom from all preachment and crusading, from all tendentiousness.

Practically all his compeers in the earlier days of his literary activities have been more preachers than creators, more crusaders for a pet cause—modernism, reforms in religion, European education for the Jewish masses or what not—than artists, while Asch has always seen his proper role in being an *interpreter*, an interpreter of the phenomena of life as observed by him, transfused, of course, with a poetic vision and tempered by a romantic love that was however kept within reasonable bounds. This is a quality rare indeed among his contemporaries, as rare as it is precious when found. Even Peretz, whose name automatically leaps to one's mind when speaking of the giants among the writers in Yiddish, was far from always being the pure, objective creator and observer of life.

His writings teem with tendentious stories and pictures, stories told and pictures painted not so much for their intrinsic value or effect on us, but for the object lesson they could become to the reader, which frequently vitiates them as art. And this is another reason why Peretz could not be appreciated by anyone but those who had their birth and rearing within the ghetto pale, while Asch's novels, stories and plays could be appreciated by all, even by those who are total strangers to the people drawn and to the peculiar life lived by them.

This is, of course, a quality sometimes overbalanced by a fault, a virtue weighted down by a flaw, as the writing tends sometime to be emptied of some of its more esoteric, and less-readily-understood, by the outsider, content, and confined to more external attributes of man, so that they could be easily grasped by everyone, even the stranger without the gate. And there are indeed those who do say that in all his later works Asch has had his eye more steadily riveted on his English reader (and in pre-Nazi days on his German reader as well) than on the limited number of readers of his Yiddish original texts. There may be just a little truth in the saying, for Asch quite naturally seeks to find the widest possible circle of readers for his work.

The complete bibliography of Asch's works to date would run perhaps to 30 volumes, and it is to be noted that his style, though basically the same, varies with the topic and the period handled. Thus his stories treating of the American-Jewish scene, in which there is yet but little of a cultural or traditional development, and in which, moreover, the cruelty of the age-old oppression from without and the stifling fanaticism from within are totally absent, are told in a far more prosaic, matter-of-fact style. For, what is there to sublimate in the life of the sweat-shop worker or petty trader whose main interest in life is centered on "getting by" or "getting on" in the world? The Old World life as lived by the Jew in old Russia or Poland of the Czars, rooted on the one hand in deep religious traditions that regulated all man's actions and colored his life and outlook, and, on the other, moulded by an intolerant, Jew-hating bureaucracy that dogged his steps and embittered his life by numberless caprices and proscriptions, af-

forded the writer ample scope for drama and tragedy.

In Asch's plays—the "God of Vengeance," "Sabbatai Zevi," "Night," "The Dream of My People"—and a few others that are known to me only by their German titles—he has struck a different note altogether. These either treat of a "problem" or are purely symbolic. The "God of Vengeance" is a realistic play and has a galaxy of repulsive characters and situations handled in a thoroughly realistic manner, so much so that it provoked a storm of protests when presented on the New York stage (in 1918), and was forced to discontinue. But this play had previously been presented at St. Petersburg (Leningrad), Warsaw and Berlin, and was favorably received perhaps because the people there were less squeamish, had been longer exposed to the realistic dramas of Ibsen and his school, and were more familiar with Jewish life, even its seamy side.

It is to be noted however, that his plays, while generally getting a good reception on the part of both the public and the reviewers, never did continue for long as steady favorites. They were presented for a few performances, and occasionally revived.

And now we approach a truly climactic event in the author's life, an event which marks the supremely successful moment of his creative life. Such at least is the general opinion. About a year ago Mr. Asch published "The Nazarene," a recreation in novel form of the life and times of Jesus Christ and his disciples. The novel was the only one of Asch's works not to be first published in Yiddish. It was translated directly from the Yiddish manuscript into English and presented to the English reader only. At once it attracted wide attention and became a national best seller. It brought Mr. Asch into the ranks of the major American novelists despite the fact that many of his Jewish readers were displeased by his performance, whether for the reason that Asch handled a subject that has been taboo to them for many generations or because they thought that he had unfairly pictured that period of Jewish history. The fact remains however that the finest and strongest parts of the novel are those which deal with the landscape of Palestine and the life of its people, their home life, their

Continued on page 23

THE SINNER

By SHOLOM ASCH

This is one of Sholom Asch's earliest stories, and is reprinted to afford the opportunity for comparison between the young and mature writer. It was published in English by the Jewish Publication Society of Philadelphia, in the volume "Yiddish Tales." The translation is by Helena Frank.

SO that you should not suspect me of taking his part, I will write a short preface to my story.

It is written: "A man never so much as moves his finger, but it has been so decreed from above," and whatsoever a man does, he fulfills God's will—even animals and birds (I beg to distinguish!) carry out God's wishes: whenever a bird flies, it fulfills a precept, because God, blessed is He, formed it to fly, and an ox the same when it lows, and even a dog when it barks — all praise God with their voices, and sing hymns to Him, each after his manner.

And even the wicked who transgresses fulfills God's will in spite of himself, because why? Do you suppose he takes pleasure in transgressing? Isn't he certain to repent? Well, then? He is just carrying out the will of Heaven.

And the Evil Inclination himself! Why, every time he is sent to persuade a Jew to sin, he weeps and sighs: Woe is me, that I should be sent on such an errand!

After this little preface, I will tell you the story itself.

Formerly, before the thing happened, he was called Reb Avrohom, but afterwards they ceased calling him by his name, and said simply the Sinner.

Reb Avrohom was looked up to and respected by the whole town, a God-fearing Jew, beloved and honored by all, and mothers wished they might have children like him.

He sat the whole day in the house-of-study and learned. Not that he was a great scholar, but he was a pious, scrupulously observant Jew, who followed the straight and beaten road, a man without any pride. He used to recite the prayers in Shool together with the strangers by the door, and quite quietly, without any shouting or, one may say, any special enthusiasm. His prayer that rose to Hea-

ven, the barred gates opening before it till it entered and was taken up into the Throne of Glory, this prayer of his did not become a diamond there, dazzling the eye, but a softly glistening pearl.

And how, you ask, did he come to be called the Sinner? On this wise: You must know that everyone, even those who were hardest on him after the affair, acknowledged that he was a great lover of Israel, and I will add that his sin and, Heaven defend us, his coming to such a fall, all proceeded from his being such a lover of Israel, such a patriot.

And it was just the simple Jew, the very common folk, that he loved.

He use to say: A Jew who is a driver, for instance, and busy all the week with his horses and cart, and soaked in materialism for six days at a stretch, so that he only just manages to get in his prayers—when he comes home on Sabbath and sits down to table, and the bed is made, and the candles burning, and his wife and children are round him, and they sing hymns together, well, the driver dozing off over his prayer-book and forgetting to say grace, I tell you, said Reb Avrohom, the Divine Presence rests on his house and rejoices and says, "Happy am I that I chose me out this people," for such a Jew keeps Sabbath, rests himself, and his horse rests, keeps Sabbath likewise, stands in the stable, and is also conscious that it is the holy Sabbath, and when the driver rises from his sleep, he leads the animal out to pasture, waters it, and they all go for a walk with it in the meadow.

And this walk of theirs is more acceptable to God, blessed is He, than repeating "Bless the Lord, O my soul." It may be this was because he himself was of humble origin; he had lived till he was thirteen with his father, a farmer, in an out-of-the-way village, and ignorant of his letters. True his father had taken a youth into the house to teach him Hebrew, but Reb Avrohom as a boy was very wile, wouldn't mind his book, and ran all day after the oxen and horses.

He used to lie out in the meadow, hidden in the long grasses, near him the horses with their heads down

pulling at the grass, and the view stretched far, far away, into the endless distance, and above him spread the wide sky, through which the clouds made their way, and the green juicy earth seemed to look up at it and say: "Look, sky, and see how cheerfully I try to obey God's behest, to make the world green with grass!" And the sky made answer: "See earth, how I try to fulfill God's command, by spreading myself far and wide!" and the few trees scattered over the fields were like witnesses to their friendly agreement. And little Avrohom lay and rejoiced in the goodness and all the work of God. Suddenly, as though he had received a revelation from Heaven, he went home, and asked the youth who was his teacher, "What blessing should one recite on feeling happy at sight of the world?" The youth laughed, and said: "You stupid boy! One says a blessing over bread and water, but as to saying one over this world,—who ever heard of such a thing?"

Avrohom wondered, "The world is beautiful, the sky so pretty, the earth so sweet and soft, everything is so delightful to look at, and one says no blessing over it all!"

At thirteen he had left the village and come to the town. There, in the house-of-study, he saw the head of the Academy sitting at one end of the table, and around it, the scholars, all reciting in fervent, appealing tones that went to his heart.

The boy began to cry, whereupon the head of the Academy turned, and saw a little boy with a torn hat, crying, and his hair coming out through the holes, and his boots slung over his shoulder, like a peasant lad fresh from the road. The scholars laughed, but the Rosh ha-Yeshiveh asked him what he wanted.

"To learn," he answered in a low, pleading voice.

The Rosh ha-Yeshiveh had compassion on him, and took him as a pupil. Avrohom applied himself earnestly to the Torah, and in a few days could read Hebrew and follow the prayers without help.

And the way he prayed was a treat to watch. You should have seen him! He just stood and talked, as

one person talks to another, quietly and affectionately, without any tricks of manner.

Once the Rosh ha-Yeshivah saw him praying, and said before his whole Academy, "I can learn better than he, but when it comes to praying, I don't reach to his ankles." That is what he said.

So Reb Avrohom lived there till he was grown up, and had married the daughter of a simple tailor. Indeed, he learnt tailoring himself, and lived by his ten fingers. By day he sat and sewed with an open prayer-book before him, and recited portions of the Psalms to himself. After dark he went into the house-of-study, so quietly that no one noticed him, and passed half the night over the Talmud.

Once some strangers came to the town, and spent the night in the house-of-study behind the stove. Suddenly, they heard a thin sweet voice that was like a tune itself. They started up, and saw him at his book. The small lamp hanging by a cord poured a dim light upon him where he sat, while the walls remained in shadow. He studied with ardor, with enthusiasm, only his enthusiasm was not for beholders, it was all within; he swayed slowly to and fro, and his shadow swayed with him, and he softly chanted the Gemmorah. By degrees his voice rose, his face kindled, and his eyes began to glow, one could see that his very soul was resolving itself into his chanting. The Divine Presence hovered over him, and he drank in its sweetness. And in the middle of his reading, he got up and walked about the room, repeating in a trembling whisper, "Lord of the World! O Lord of the World!"

Then his voice grew as suddenly calm, and he stood still, as though he had dozed off where he stood, for pure delight. The lamp grew dim, and still he stood and stood and never moved.

Awe fell on the travellers behind the stove, and they cried 'out. He started and approached them, and they had to close their eyes against the brightness of his face, the light that shone out of his eyes! And he stood there quietly and simply, and asked in a gentle voice why they had called out. Were they cold?

And he took off his coat and spread it over them.

Next morning the travellers told

all this, and declared that no sooner had the cloak touched them than they had fallen asleep, and they had seen and heard nothing more that night. After this, when the whole town had got wind of it, and they found out who it was that night in the house-of-study, the people began to believe

that he was a Tzadeik, and they came to him with Petitions, as Chassidim to their Rebbes, asking him to pray for their health and other wants. But when they brought him such a petition, he would smile and say: "Believe me, a little boy who says grace over a piece of bread which his mo-

AN ARTIST'S IMPRESSION OF JERUSALEM

By JACOB KNOLLER

PERHAPS no city has ever been so eulogized as Jerusalem. And perhaps no spot on earth has ever been the scene of so many, or so hotly contested battles as this ancient city. No less than six times was it razed to the ground, with almost no stone left standing, and yet, it was always rebuilt.

And the strange thing about these conquests were, that they were never for the sake of plunder, but rather, because of the determination to establish there the seat of some new spiritual conception of God.

New idols and altars were brought in by a succession of early races, namely, the Egyptians, the Babylonians, the Assyrians, the Persians and the Medes. But the Israelites entered the city under the "Pillar of Fire" of the one unseen God, and there Solomon erected his mighty temple on Zion Hill. The Greeks, and the Romans in turn added their artistic statues of gods and goddesses; the Crusaders attempted seven times to capture Jerusalem for Christianity, and the Mohammedans who opposed them with fire and sword established the great Omar-Mosque, seen from afar as a landmark of Jerusalem.

Today three great world religions have their historic and spiritual cults in the Holy City.

Having left the harbor cities of the southeast, and climbed the wildly romantic mountain range running north and south, one finally arrives, by way of small outlying towns, among the impressive block-bordered streets of Jerusalem.

This appearance of the ancient city does not make the impression one expected. Those who wish to recapture some of the glamour of the Eternal City must view it from a nearby and much higher elevation.

A short automobile ride over a wide and well-kept highway brings the traveller to the Skopus hill. Here, one

morning, bringing my painting equipment, I passed the University, climbed over rough stones and boulders, and neared the overhanging edge of the hill. Before me suddenly opened up a breath-taking panorama.

The Cedron valley lay at my feet; beyond rose the plateau of Moriah; and, like an enchanted city of another world, majestically extended the walls, the gates and towers of the Holy City. Rising high above thousands of houses stood out the domed Mosque of Omar, lending to the whole scene the character of an Arabian fairy tale. Slender minarets, the prayer towers of the Musselman, and dark green cypress trees interrupted the monotony of flat or low-domed house roofs. The mountain range roundabout formed the fitting background and extended as far as the eye could see. In its pale blue mists the Dead Sea, a long dark green streak looking like an elongated beryl. Although it was three miles away, the air was so clear one could see the water without a telescope.

The hills presented many strange shapes. Some were in terraces, some steep and precipitous, but most were rounded and close together. Instinctively, one thought of the words of the kingly poet: "The mountains hop like sheep and the hills like little lambkins."

The mountain air was fresh and aromatic, and across the landscape the morning sun had to fight with dark clouds to break through and shine. On my left a blossoming rose bush, and on my right a knotted young olive tree shut off the enchanted scene. An oasis of Peace! And, indeed, *Jeru'-salem* means "honor peace."

The dark clouds draw separated. The sun's rays lit up with all their splendor this emblem of man's spirituality, and, like the fiery handwriting on the white wall, called to him warningly, "Honor Peace!"

ther has given him, he can help you more than twenty such as I."

Of course, his words made no impression, except that they brought more petitions than ever, upon which he said:

"You insist on a man of flesh and blood such as I being your advocate with God, blessed is He. Hear a parable: To what shall we liken the thing? To the light of the sun and the light of a small lamp. You can rejoice in the sunlight as much as you please, and no one can take your joy from you: The poorest and most humble may revive himself with it, so long as his eyes can behold it, and even though a man should sit, which God forbid, in a dungeon with closed windows, a reflection will make its way in through the chinks, and he shall rejoice in the brightness. But with the poor light of a lamp it is otherwise. A rich man buys a quantity of lamps and illumines his house, while a poor man sits in darkness. God, blessed be He, is the great light that shines for the whole world, reviving and refreshing all His works. The whole world is full of His mercy, and His compassion is over all his creatures. Believe me, you have no need of an advocate with Him; God is your Father, and you are His dear children. How should a child need an advocate with his father?"

The ordinary folk heard and were silent, but our people, the Chassidim, were displeased. And I'll tell you another thing, I was the first to mention it to the Rebbe, long life to him, and he, as is well known, commanded Reb Avrohom to his presence.

So we set to work to persuade Reb Avrohom and talked to him till he had to go with us.

The journey lasted four days.

I remember one night, the moon was wandering in a blue ocean of sky that spread ever so far, till it mingled with a cloud, and she looked at us, pitifully and appealingly, as though to ask us if we knew which way she ought to go, to the right or to the left, and presently the cloud came upon her, and she began struggling to get out of it, and a minute or two later she was free again and smiling at us.

Then a little breeze came, and stroked our faces, and we looked around to the four sides of the world, and it seemed as if the whole world

were wrapped in a prayer-scarf woven of mercy, and we fell into a slight melancholy, a quiet sadness, but so sweet and pleasant, it felt like on Sabbath at twilight at the Third Meal.

Suddenly Reb Avrohom exclaimed: "Jews, have you said the blessings on the appearance of the new moon?" We turned towards the moon, laid down our bundles, washed our hands in a little stream that ran by the roadside, and repeated the blessings for the new moon.

He stood looking into the sky, his lips scarcely moving, as was his wont. "Sholom Alechem!" he said, turning to me, and his voice quivered like a violin, and his eyes called to peace and unity. Then an awe of Reb Avrohom came over me for the first time, and when we had finished sanctifying the moon our melancholy left us, and we prepared to continue our way.

But still he stood and gazed heaven-ward, sighing: "Lord of the Universe! How beautiful is the world which Thou hast made by Thy goodness and great mercy, and these are over all Thy creatures. They all love Thee and are glad in Thee, and Thou art glad in them, and the whole world is full of Thy glory."

I glanced up at the moon, and it seemed that she was still looking at me, and saying: "I'm lost; which way am I to go?"

We arrived Friday afternoon, and had time enough to go to the bath and greet the Rebbe.

He, long life to him, was seated in the reception-room beside a table, his long lashes low over his eyes, leaning on his left hand, while he greeted incomers with his right. We went up to him, one at a time, shook hands, and said "Sholem Alechem," and he, long life to him, said nothing to us. Reb Avrohom also went up to him, and held out his hand.

A change came over the Rebbe, he raised his eyelids with his fingers, and looked at Reb Avrohom for some time in silence.

And Reb Avrohom looked at the Rebbe, and was silent too.

The Chassidim were offended by such impertinence.

That evening we assembled in the Rebbe's house-of-study to usher in the Sabbath. It was tightly packed with Jews, one pushing the other, or seizing hold of his girdle, only beside the ark was there a free space

left, a semi-circle, in the middle of which stood the Rebbe and prayed.

But Reb Avrohom stood by the door among the poor guests, and prayed after his fashion.

"To Kiddush!" called the beadle.

The Rebbe's wife, daughters, and daughters-in-law now appeared, and their jewelry, their precious stones, and their pearls, sparkled and shone.

The Rebbe stood and repeated the prayer of Sanctification.

He was slightly bent, and his gray beard swept his breast. His eyes were screened by his lashes, and he recited the Sanctification in a loud voice, giving to every word a peculiar inflection, to every sign an expression of its own.

"To table!" was called out next.

At the head of the table sat the Rebbe, sons and sons-in-law to the left, relations to the right of him, then the principal aged Jews, then the rich.

The people stood round about.

The Rebbe ate, and began to serve out the leavings, to his sons and sons-in-law first, and to the rest of those sitting at the table after.

Then there was silence, the Rebbe began to expound the Torah. The portion of the week was Numbers, chapter eight, and the Rebbe began:

"When a man's soul is on a low level, enveloped, Heaven defend us, in uncleanness, and the Divine spark within the soul wishes to rise to a higher level, and cannot do so alone, but must needs be helped, it is a Mitzveh to help her, to raise her, and this Mitzveh is especially incumbent on the priest. This is the meaning of 'the seven lamps shall give light over against the candlestick,' by which is meant the holy Torah. The priest must bring the Jew's heart near to the Torah; in this way he is able to raise it. And who is the priest? The righteous in his generation, because since the Temple was destroyed, the saint must be a priest, for thus is the command from above, that he shall be the priest . . ."

"Avrohom!" the Rebbe called suddenly. "Avrohom! Come here, I am calling you."

The other went up to him.

Avrohom, did you understand? Did you make out the meaning of what I said?

"Your silence," the Rebbe went on,

Continued on page 23

THE WONDERFUL LAMP

By PAUL ROMANOFF

This little children's story was written by the curator of the Jewish Museum of the Jewish Theological Seminary, and is based on a Menorah on exhibition at the Museum.

MORNING. Matathiah opened his eyes. It was late. He was allowed to sleep later this morning for it was his birthday. He looked through the window at a white world. The trees stood in silent devotion, wrapped in their white prayer-shawls. The sun smiled on the fields enveloped in a blanket of white. It even entered the room and played on the pictures on the wall and on the books in the corner shelf.

"It is a good day to go skating and sleighing," thought Matathiah. "Last night a heavy snow fell. It was cosy at home, and mother made special pan-cakes, latkes, and they were delicious, and . . ."

"Last night was Chanukah," recalled Matathiah, "the first candle."

He was born eight years ago on the first day of Chanukah. His parents named him Matathiah after the brave priest of Modin who with his five sons, the Maccabees, are heroes famed in song and story. His father called him "my hero" and his mother, "my light." Yesterday, his father surprised him by giving him a wonderful Chanukah-lamp.

Hurriedly Matathiah jumped into his slippers and ran to look at the Menorah. He was too excited last night to examine it closely. His father let him make the benedictions on his own Menorah, and he sang the Chanukah melodies which he knew by heart.

Matathiah, my son," his father had told him, "this holiday is yours. You were born on Chanukah and Chanukah belongs to you. To me you are like this Menorah. From the lighting of the first candle, and each successive night we kindle an additional light until all the eight candles are aglow. Each year, in the same way, I have watched and counted your birthdays. Now you are eight years old, a year for each candle of the Menorah. You are a good son, we love you, and so do your teachers. Although it will be five years until you are Bar-Mitzvah, for me, today, you are a little man."

"For the last few days," his father continued, "I visited the shops of antique dealers in search of a Chanukah lamp. This is a rare and precious one—the finest lamp I saw. I am sure that you will cherish it."

Matathiah thrilled with joy, and said, "Father, I understand. I love this lamp."

Absorbed in these thoughts of last evening and in the Menorah, he did not notice his father enter the room, until he heard him say: "Many happy returns."

"Good morning, father, and thank you, thank you," replied Matathiah as he approached his father and took his hands. "This lamp is beautiful, but I am puzzled by the many designs. What do they mean?"

His father drew Matathiah close to him and standing before the lamp, began, "This lamp is built like an Ark for the Torah. You know, the Ark is the most sacred thing in the synagogue, for it contains the Five Books of Moses written with a quill on parchment, which is the skin of a pure animal. The Ark has long been the object which our Jewish artists liked to decorate with intricate designs of flowers, trees and animals. This Menorah is made in the shape of an Ark. See these two doors in the center? You can open them. Two eagles watch them jealously."

"Look, father, here are bunnies eating peanuts."

"Quite right, my son, and you will notice the rabbits are not afraid of the eagles. You remember the prophet Isaiah predicted that there will come a time when men, birds, animals, and beast will no longer be afraid of each other and will live in peace. We kindle the Menorah in memory of the time when we struggled for our existence, when the Greeks invaded our country and wanted us to give up our beliefs to worship idols. We had to fight, and we won. And now we celebrate that victory because we were able to continue living as our fathers did. We also want to live together in peace like the eagle and the bunny on this Menorah."

"What is that curtain on the door?" Matathiah asked.

"Do you remember the *Parochet* in the Synagogue?" replied his father. "It is like the curtain that hangs in front of the Ark."

"Father, there are two columns on each side of the Ark."

"When you glance at the doors of the Ark," his father continued, "you will see that they look like those of a magnificent building. They actually represent the gates of the Sanctuary of the Temple in Jerusalem. On those gates were vine branches, garlands of flowers, and ornaments of pure gold. When one came to the Temple, he was dazzled by the glitter of the sun upon those golden doors. On each side were tall columns, just as there are on the Menorah-lamp."

"See, father, on each of the columns, close to the doors are lions and more bunnies."

"These lions," explained his father, "representing the king of beasts, held in their front paws pitchers of oil with which the Menorah was lit. These pitchers have since been lost. Here, on the columns, are bunnies showing that they do not fear the lions, but can live side by side."

"What does the large crown over the doors mean?" asked Matathiah.

"This, my son, is called the crown of the Torah. It represents the crown worn by the High-priest in the Temple of Jerusalem. Two griffins, (which are winged animals, half lion and half eagle,) hold the crown, and on top are two eagles supporting a shield on which the family emblem was to be engraved. Two columns, like those below, but smaller, support a semi-circle cornice, and on both sides are small vases of flowers."

"Look, father, here on the top, on both sides of the columns, are little monkeys."

"Yes, little monkeys, ready to jump on you. They are not Jewish emblems. The artist probably copied these from non-Jewish objects. Here beneath the doors of the Ark, are eight lions with open mouths, leaning their paws on the balustrade. Their bodies are filled with oil which is

Continued on page 22

THE NEWS OF THE MONTH

By LESTER LYONS

NAZI persecutions of the Jews in Germany and German-occupied territory has been greatly intensified recently. Raids have been made by the Nazis on Jewish communities in order "to find proof of secret Jewish conspiracies with England." Denunciations against Jews on the ground of their having committed acts disloyal to the Reich have reached epidemic proportions. In most cases, young children are the chief witnesses against the Jews. Instigated and paid by the Gestapo, these children report that they heard the Jews insulting Hitler or expressing hope that Germany would lose the war. During the past few months about 55 trials each week have been held in Berlin alone based on such accusations. Long prison sentences have been meted out to the accused. Many cases are also reported of the court-martialing of former Jewish soldiers of the Polish army although they had merely carried out the orders of their superior officers. Invariably, they have been sentenced to death and executed without justification in international law. Cases of lunacy among the Jews have increased extensively. The Nazi government has been obliged to set aside a special asylum for Jewish mental cases in Lublin. Four hundred demented Jews have already been deported there from Germany alone. In Austria the Jews work under supervision like slaves for starvation wages. They may not go to the theatre or moving pictures, sit in the park, swim in public baths, or play in public places. They have been expelled from their former homes and have been herded in hovels.

The name "Sarah" for women and "Israel" for men are stamped on their identity papers. They may buy rations only one hour during the day, when most supplies are no longer available. Schechitah is prohibited in Poland. Two Jewish butchers who had slaughtered several calves according to the Jewish ritual were sentenced to two years imprisonment. Over five hundred thousand Jews are forced to labor in Poland under conditions of slavery. In describing how the Jews are driven in their tasks, the Nazi commissar of the Lublin Labor Office said: "The only punishment Jews understand is the knout

and the whip. We do not use any prison sentences because that doesn't make any impression on them."

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A "United National Front" has been organized in Palestine by 300 Jewish communal representatives. The objects of the new group include the unification of Palestinian Jewry, the abandonment of the system of administration of Jewish affairs based on the numerical strength of political parties, cooperation in economic matters, the maintaining of a unified system of voluntary taxation, and the support of the recruiting campaign.

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The treasurer of the Jewish Agency has declared that Palestine has shown significant indication of economic recovery following the confusion and decline originally following Italy's entry into the war. An economic up-trend, accompanied by a slight decrease in unemployment is reported by him. Palestine farms now employ 218 tractors, more than double the number used four years ago.

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Excavations made in Palestine reveal that the swastika is of Semitic origin. At Napoleon's Hill between Tel Aviv and Petach Tikvah archaeologists found an earthenware jug, over 3300 years old, with a swastika engraved on the handle.

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An important contribution to the use of Hebrew as a living tongue has been made by the publication of the first thesaurus in that language. In this work, "Otzar Hamilim V'hani-vim," the author, Zvi Scharfstein, has treated 1388 words. Very unusual and interesting meanings and synonyms have been given to familiar words. Thus, among some 50 meanings given to the word "chaver" or "friend," are "partner in covenant," "man of peace," and "brother."

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A special study is being made by a committee of the United States Senate to ascertain the part played by anti-Semitism in the past presidential election. Investigation has shown

that almost all anti-Jewish propaganda disseminated during the campaign was associated with attacks against President Roosevelt. Most of such propaganda appears to have emanated from mushroom committees composed largely of irresponsible elements. The purpose of the investigation is to enact legislation which will prevent similar activities in other elections.

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As a result of its acquisition of new territory, Soviet Russia now has a greater Jewish population than the United States. Before the war Russia had 3,050,000 Jews. Now it has 5,220,000. The added number comprised 1,500,000 from Poland, 330,000 from Bessarabia and Bukovina, 240,000 from Lithuania, and 100,000 from Latvia and Esthonia. In this country there are 4,771,000 Jews, constituting 3.69 per cent of the total population. In the past ten years the Jewish increase was 53,000.

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Many Jewish women from Europe who found refuge in Palestine have turned to the production of hand made

POLES FIND REFUGE AMONG FORMER VICTIMS

Before the war one of the major policies was to force Jews to emigrate. Poetic justice may be found in the fact that among those who fled the Nazi terror in Poland and found refuge in Palestine are a former premier and four former cabinet members of the Polish government. Over 500 other non-Jewish Polish leaders were permitted to obtain a haven in the land of Israel. The hope has been expressed in the press that these Poles will realize in Palestine that "the encouragement which some of them have given in Poland to anti-Semitic propaganda that Jews were not a productive element, was not justified. Similarly they will realize that it is not true that the Jews are not fit for agricultural work. They will again see for themselves, as they saw in Poland itself, how Jewish youth is ready to fight and die for a country."

articles in order to make a living. Considerable skill have been displayed by them in fashioning a variety of articles for which their native countries are famous. Their wares are sold not only in Palestine but also in other countries. The Histadruth Nashin Zionioth (WIZO) is assisting them by lending them money for the purchase of materials, instructing them where their work is not up to commercial standards, and making available shops where their handiwork may be sold.

Attempts by the Axis to gain the support of the Arabs appear to be unavailing. Although Rome has issued broadcasts in Arabic urging the Moslems to secure their "liberation" from Britain, the Arabic press has directed propaganda pamphlets against the axis. In one of these pamphlets the Arabs are besought to acquire a better understanding of the other sections of the population in Palestine.

Every day 250,000 needy Jews in Poland are being fed by the Joint Distribution Committee. The committee has established 650 soup kitchens and feeding stations in 346 localities. It also supplies funds to Toz, the central Jewish medical organization of Poland, which maintains 200 health stations, hospitals and clinics for Jews.

The Women's Division of the American Jewish Congress has established an Inter-Faith Committee whose object is to develop better human relations among different races and faiths. Considerable work has been done by the committee in investigating and counteracting subversive activities. It offers the guidance of experienced leaders to those seeking to undertake Inter-Faith projects.

The American Jewish Congress has protested to the government against the present army regulation which makes graduates of foreign universities ineligible to commissions in Medical Corps. Most of the persons adversely affected by the regulations are Jews. They have been generally recognized as fit to practise medicine in all sections of the country.

Nearly three hundred Jews expelled from Luxembourg by the Gestapo have been permitted to enter Portugal.

The Governor of the Virgin Islands has issued an order waiving passport and visa regulations for refugees if they will be supported by relatives in the United States.

A symposium on "Religion in the World at War" was one of the principal features at the inter-faith conference of college chaplains and faculty religious leaders held at Vassar College on November 29th and 30th. The conference, which was attended by religious workers from colleges and universities in the east, was sponsored by the National Conference of Christians and Jews. The other topics discussed included "The organizations and program of Catholic,

THE CLARION CALL

A WAKE, young men of Israel,
From soft indulgent sleep,
Brush from your eyes the blinding
sand

That comfort piles so deep,
Be sure and keep your faith intact,
Your thoughts a lofty plane,
And sound once more the clarion
call

That men be free again.

Unite your nation, now apart
In every land and clime.
Make songs of freedom fill the air
And peace reign for all time.
Hold high again your shield and flag
And teach the world anew
That right is strong and truth must
rise;

This is your fate, Oh, Jew!

Today your numbers may be few,
Be not for long dismayed.
Take courage, Youth of Israel,
Prepare, your fears allayed.
With shoulder firm to shoulder stand
And fight if fight you must,
To teach both great and lowly men
In God alone to trust.

Go forth among the men of earth
And teach the way of God.
Oh, be you sure that they will scoff
And lift toward you a rod;
But stand you firm and counsel well,
Though only few will hear,
That they may learn and teach as well
That ignorance is fear.

—IDA H. LEVITT

Jewish and Protestant Student Societies," and "Communication and cooperation among Catholic, Jewish and Protestant groups."

Abandoning its previous policy of indiscriminate internment of refugees, the British government has decided to release from British internment camps anti-Nazi citizens of Germany and other Nazi-dominated countries. The government expects that those released refugees who are fit for hard work will volunteer in the labor group of the British army. Refugees unfit for manual labor will be given other opportunities to show their willingness to work on behalf of Britain. The new action of the government follows considerable agitation which branded the internment policy as cruel to the refugees and their dependents and hard on British industry.

A drastic blow to Jewish life has been struck in the newly-acquired areas occupied by the Soviet Government. The government has decreed the confiscation of the property and funds of over 50 economic cooperatives, loan societies and philanthropic groups. Among the organizations closed by such decree are the Zionist Organization, the Paole Zion, Miz-rachi, and the Agudas Israel, in Soviet Poland, Bessarabia and northern Bukovina.

A concerted demonstration of antipathy toward the recently enacted anti-Semitic decrees of the government of Yugoslavia has been voiced by many priests of that country. A few weeks ago priests throughout the country assailed and condemned these decrees in their Sunday sermons.

A report condemning anti-Semitism "in every form" and urging all Christian churches to "share in the work of expelling this evil spirit from our communities" has been made to the Home Missions Council, which represents 24 Protestant denominations. The report, drafted by the Joint Committee of Co-operating Boards on the Christian Approach to the Jew, states that "The primary duty of the church is to stand resolutely against anti-Semitism. In a time like this, when under the influence of Nazi ideology the fierce fires of hatred and persecution of Jews have been kindled in

many lands, and are spreading even in America, the church cannot stand aloof and watch unmoved the ravage of a whole people."

Mikveh Israel, the Second oldest synagogue in America and the oldest Jewish institution in Pennsylvania, has just celebrated its 200th anniversary of its existence. Among its early members was Haym Solomon, who contributed \$500,000 to the American Revolution. The archives of the congregation include a letter from George Washington expressing his faith in and support of religious freedom and tolerance. One of its Rabbis was Sabato Morias, the founder of the Jewish Theological Seminary of America.

A budget of \$1,500,000 for intensified medical, Youth Aliyah, and other work in Palestine was approved at the recent annual convention of Hadassah, the Women's Zionist Organization of America. The convention also resolved to give an ambulance to the British-American Ambulance Corps for use in the Near East war zone, as part of its program of rendering all possible aid to Britain. During the past year the organization's membership was increased by 4,000. Hadassah now administers 38 child welfare stations and 32 playgrounds and safety isles for evacuated children. It feeds 20,000 children, provides school and hygiene for 70,000, and nutrition for 100,000.

Henri Bergson, one of the world's leading philosophers, has resigned from the College of France at Paris, in protest against the anti-Semitic laws promulgated by the Vichy government. This noted Jew, who is now 81 years of age, has refused the exemption from these laws which the government has offered him for his "literary and artistic services to the nation."

The anti-Jewish legislation promulgated by the Vichy government has been repudiated by the "Free" French government of Gen. Charles de Gaulle. The latter government has declared that it does not recognize such legislation and will repeal it when Nazism is defeated.

The National Conference of Christians and Jews will present a citation to Chief Justice Chas. Evans Hughes

in recognition of his contribution toward the improvement of inter-faith relations . . . At the opening of a Brooklyn membership drive of this organization, Professor Howard W. Hintz of Brooklyn College appealed to Protestant, Catholic and Jewish religious bodies to marshal their collective forces to achieve a new spiritual awakening in America.

In order to facilitate entry into free countries and carry on espionage and sabotage work there the Nazis have evolved a scheme of training agents of the Gestapo to masquerade as Jewish students or other Jews. The plan goes so far as to have these agents submit to circumcision. News of this scheme came to light when one of the "students" escaped to Yugoslavia rather than undergo circumcision.

Over 200 persons were missing and 21 were killed when a ship having 1771 refugees on board exploded at

Haifa. These refugees are believed to have been "illegal" immigrants who had been ordered by the British government to be deported to a British possession. All the survivors were interned. Hundreds of lives were saved and the loss of further life was averted by the heroic action of British soldiers and sailors. The British government had declared that it had reliable information that 200 Gestapo agents had been smuggled among the refugees.

The establishment of a University of Jewish Studies to train all workers in professional Jewish activities has been advocated by Rabbi David Polish, director of the B'nai B'rith Hillel Foundation at Cornell University. Rabbi Polish asserts that the goal of the proposed university would be the creation of a united American Jewry led by persons whose training would be a pledge for positive and creative Jewish life in America.

EFFECTS ON JEWISH LIFE OF SOVIETIZATION OF LITHUANIA AND LATVIA

THE sovietization of Latvia following the Soviet plebiscite of July 14-15 produced marked effects upon Jewish life. Symbolic of the change was the replacement on July 12 of the Riga Yiddish daily *Hajnt* (Today) by a new journal entitled *Kampf* (Struggle).

Jews were among the principal victims of the expropriation, reported from Helsinki on July 26, of some 800 business houses. They also suffered greatly by reason of their antipathy to the new regime. It was learned on August 4 that Dr. I. Dubin, former parliamentary deputy and leader of the Agudath Israel organization, had been arrested as an avowed opponent of communism, and that several Bundists had been deported to regions of Asiatic Russia.

It was reported from Berne (Switzerland) on August 22 that the Yiddish theatre at Riga had been transformed into a state theatre under the direction of Herz Leibovitch, a prominent local Communist.

The incorporation of Lithuania into the Soviet Union on July 14-15 and the immediately antecedent events wrought far-going changes in the structure of Jewish life. In accordance with general Soviet policy, all expressions of distinctive Jewish nationalism were proscribed under the

new regime. Zionist organizations were dissolved on July 11, and the Palestine immigration office was closed. On the same day, the Yiddish daily, *Wort*, and the weeklies *Moment* and *Jidishe Shtimme* (Jewish Voice), were suspended and a new communist daily commenced publication. Many Jews considered hostile to the new order were arrested.

On the other hand, likewise in accordance with Soviet policy, rights to citizenship were extended on July 15 to all persons who had been resident in the country on September 1, 1939. This measure enfranchised many from whom that status had been previously withheld, including about a third of the population of Wilno. In that city, the offices of the Jewish community were permitted to continue functioning without hindrance, and Solomon Gavenda, Jewish labor leader, was elected vice-mayor.

The upheaval also affected Jews in another way. According to private reports of July 30, followers of fascist ex-Premier Augustine Waldemaras were seeking to saddle upon Jews the responsibility for the sovietization of the country, and were attempting, on that pretext, to whip up anti-Semitic feeling.

—From *Contemporary Jewish Record*

BROOKLYN JEWISH CENTER ACTIVITIES

Annual College Students' Service This Friday

Our annual college students' service will be held this coming Friday, December 27th at 8:30 o'clock. This is the season when our sons and daughters who attend the colleges and universities are home for their winter vacation and it is an opportune time to address a special message to them. Rabbi Levinthal will preach at this service on the subject, "The Role of the College Student in This Critical Era."

We trust that the members will extend this invitation to their sons and daughters who are at college or who have graduated from college, to be with us at this service. The men and women of this congregation will also be welcome. Rev. Kantor will lead in the congregational singing.

Advance Notice

Rabbi Levinthal will deliver the third lecture of the series he recently began on the "Great Hatred — the History and Evolution of anti-Semitism" on Friday evening, January 3rd. At that time he will discuss the specific subject, "Anti-Semitism as a Political Weapon."

Arab, Englishman and Jew to Be Discussed by Rabbi Lewittes

Beginning with Wednesday evening, January 8th at 8:30 o'clock, Rabbi Lewittes will deliver a course of five lectures under the general heading of "Arab, Englishman and Jew." This course is part of a series of lectures on Zionism and Palestine, arranged by the Eastern Parkway Zionist District in cooperation with the Center Institute of Jewish Studies for Adults.

Rabbi Lewittes is principal of the Center Sunday School and is a member of the Hebrew faculty of Thomas Jefferson High School. He is a splendid lecturer and has contributed to magazines and periodicals.

The subject of his address on Jan. 8th will be "Palestine and the War." On the following Wednesday evening he will speak on "The Arab-Jewish Question." The lectures will be continued on January 22nd, 29th and

February 5th. There is no charge for admission to members and non-members. All welcome.

Sisterhood to Hold Installation of New Officers Jan. 13th

The Sisterhood will hold its regular monthly meeting on Monday afternoon, Jan. 13th, at 1:30 o'clock. The newly elected officers and members of the Board will be formally installed by Rabbi Levinthal and an additional program will be given for the entertainment of the members present. We hope that all of the women of the Center will mark this date and attend this important function of the Sisterhood. The following is a list of the newly elected officers and members of the Board of Directors: President, Mrs. Isidor Lowenfeld; First Vice-President Mrs. Maurice Bernhardt; Second Vice-President, Mrs. William I. Siegel; Third Vice-President, Mrs. Morton Glinghoffer; Treasurer, Mrs. Hyman Rachmil; President, Mrs. Morton Klinghoffer; Secretary, Mrs. Isaac Wiener. Members of the Board: The Mesdames Philip Asher, Paul Barnett, Alex Bernstein, Elias Bernstein, S. I. Danziger, Chas. Dilbert, Sam I. Fleischman, Isidor Fine, H. Fried, Hannah Greenblatt, Alfred Greenblatt, Sam Greenblatt, Jacob Greenstein, Solomon Goodman, Irving Gottlieb, A. L. Goldman, Emanuel Greenberg, David Halpern, Louis N. Jaffe, Abraham Karron, S. Katz, May Kauffman, Jacob Koeppel, L. J. Levinson, Benj. Levitt, I. H. Levinthal, D. Rosenberg, L. J. Roth, Louis Simon, Nathan T. Schwartz, Samuel Stark, Charles Safer, Kate Salit, Maurice Schnall, Nathan Sweedler, Joseph Tabor, Louis Zankel, A. H. Zirn.

Testimonial Dinner to Prof. Finkelstein

The Jews of Brooklyn will honor Prof. Louis Finkelstein upon his recent election to the presidency of the Jewish Theological Seminary of America with a dinner to be tendered to him at our Center on Tuesday evening, January 7th. Mr. Max Herzfeld has been chosen chairman of the Dinner Committee and we trust that many of the members of the Center will attend this important function.

NEW HISTORY INSTRUCTOR FOR INSTITUTE OF JEWISH STUDIES

OUR Institute of Jewish Studies for Adults, which is now in its eighth season is pleased to announce that it has secured the services of an eminent teacher and student of history to succeed Mr. Emanuel M. Edelstein, who in past years gave the course in Jewish history. Mr. Isaac Levitats, who has recently joined the staff of our Hebrew School, is now lecturing in the course of Jewish History at our Institute at its sessions on Tuesday evenings at 9 o'clock.

Mr. Levitats comes to us specially qualified to lecture in that subject. He received his Master of Hebrew Literature degree from the Jewish Institute of Religion, specializing there under the eminent Jewish historian, Professor Salo Baron. He also received his M.A. in Columbia University and was awarded there the Nathan J. Miller Fellowship in the department of history under Prof. Baron. He taught both general and Jewish history for five years in Palestine, and published a number of scholarly articles on the history of the Jews in Russia and Poland in the periodical, "Zion," published by the Palestine Historical and Ethnographical Society and in the Historische Schriften, published in honor of Prof. Simon Dubnow.

We trust that many of the members of the Center will avail themselves of this splendid opportunity to get an appreciation of our history by enrolling in this course given by Mr. Levitats on Tuesday evenings. The course is particularly important as this year he is specializing in modern Jewish history, starting with 1492 and ending with the present period.

Acknowledgment of Gifts

The Center is grateful to the following for their contributions:

Library

Sidney Leonard
Dr. B. Rein
Leatrice Sunshine.
Ruth Mackler
Ina Klein
Abraham Feit

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Denmark, Herbert
Caterer Unmarried
Res. 436 Eastern Parkway
Bus. 450 Eastern Parkway
Proposed by Sid Gold and George Feldman

Deutsch, Daniel R.
Broker Unmarried
Res. 784 Eastern Parkway
Bus. 50 Broadway
Proposed by I. Kemp

Goldberg, Sanford M.
Newspaper Unmarried
Res. 801 East 10th St.
Bus. 700 Pacific St.
Proposed by Edward Fuchs

Lewis, Harold
Attorney Married
Res. 25 Lefferts Ave.
Bus. 50 Court St.
Proposed by Aaron Lewis

Ozersky, Benj. H.
Gen. Contractor Unmarried
Res. 755 Bradford St.
Proposed by Louis Strom

Protter, George
Apparel Unmarried
Res. 68 E. 19th St.
Bus. 36-19 Main St.
Proposed by Joseph Rosenberg

Phillips, David
Hotel Married
Res. Hotel Granada
Proposed by Nathaniel Goldstein

Pomerantz, S. L.
Novelties Married
Res. 616 Empire Blvd.
Bus. 387 Fourth Ave.
Proposed by Harry Pressman

Rey, Stephen
Optical Goods Married
Res. 352 Crown St.
Bus. 1115 - 47th Ave., L.I.C.
Proposed by Dr. Levinthal

Rinzler, Harold J.
Exhibition Married
Res. 2015 E. 3rd St.
Bus. 1515 Bedford Ave.
Proposed by Dr. Chas. Windwer and S. Bernstein

Schulman, Samuel
Mfg. Dresses Married
Res. 706 Eastern Pkwy.
Bus. 36 W. 25th St.
Proposed by S. M. Elowsky

Sheinberg, Paul
Petroleum Unmarried
Res. 345 Montgomery St.

Bus. Bayonne, N. J.
Proposed by Irving Abrahams and Sidney Strauss

Siegel, Leonard
Pharmacist Unmarried
Res. 2041 E. 13th St.
Bus.—Same
Proposed by Max Drazin and Jack Raphael

Weinstein, Joseph
Retail Operator Unmarried
Res. 309 E. 92nd St.
Bus. 151 W. 40th St.
Proposed by Sam Rettinger

Weissman, Harry
Grocer Unmarried
Res. 778 Driggs Ave.
Bus. 233 Roebling St.
Proposed by Paul Garber

The following have applied for reinstatement in the Brooklyn Jewish Center:

Caplan, Henry
Autos Married
Res. 225 Eastern Pkwy.
Bus. 1505 Bedford Ave.
Proposed by Jacob A. Fortunoff and Morris Hirsch

Friedman, Dr. Harry H.
Dentist Married
Res. 310 Kingston Ave.
Bus.—Same
Proposed by Abraham Bailey

Goldstein, Nathan L.
Attorney Married
Res. 1337 President St.
Bus. 70 Pine St.
Proposed by Judge Emanuel Greenberg

Lefft, Joseph
Distributor Married
Res. 1035 Washington Ave.
Bus. 127 Avenue D
Proposed by George Friedwald

Radin, Louis
Delicatessen Married
Res. 444 Sterling St.
Bus. 860 Nostrand Ave.
Proposed by Joseph M. Schwartz

Rosenwasser, Maurice
Flour Broker Married
Res. 61 Eastern Pkwy.
Bus. 2 Broadway
Proposed by Louis Parnes

Shipper, Isidor
Feathers Married
Res. 786 Montgomery St.
Bus. 119 N. 11th St.
Proposed by Max H. Levine

Sohmer, Mack
Broker Unmarried
Res. 1 E. 19th St.
Bus. 17 Battery Place

EMANUEL GREENBERG
Chairman Membership Committee

Children's Entertainment Monday, December 30th at 2 o'clock

Program:
BALASI & SKAREN
present
BLACK TOM—Comedy Surprise
and
BILLY SILLS in a
MAGICAL FANTASY
Entertainment by the
SONIA-STILLER DANCING SCHOOL
THE CENTER JUNIOR DRAMATIC
GROUP

All Center children are cordially invited.

BASKETBALL GAME

Sun. Eve., Dec. 29th - 8:30 p.m.

Brooklyn Jewish Center
vs.
OHRBACH'S A. A.

— Admission —

50c to members; 75c to non-members; 50c to girls

Y.F.L. Invitation Dance follows game.

JAN. 5th—

NEWARK Y. M. H. A.

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: January 2nd

Subject:

"WHAT SHOULD WE DO
FOR THE CITIZEN
SOLDIER?"

Speakers:

DR. CLARENCE A. DYKSTRA
DR. ISIAH BOWMAN
COL. WM. H. DRAPER

Social Room on the second floor. Discussion precedes and follows each broadcast.

METROPOLITAN OPERA BENEFIT SUCCESS AS USUAL

THE concert which was recently given under the auspices of the Center at the Metropolitan Opera House was most successful. As a result of the efforts of the committee, most of the tickets for the concert were sold. The Brooklyn Jewish Center is deeply indebted to all members of the Concert Committee and to the officers in charge of the concert for their whole hearted cooperation. This year's committee was headed by the following officers: Samuel Lemberg, Chairman; Isidor Fine, Moses Ginsberg, Hon. Emanuel Greenberg, Mrs. Albert Witty, Co-Chairmen; Hyman Aaron, Aaron Gottlieb, Samuel Greenblatt, Joseph M. Schwartz, Morty Silverstein, Sol Sussman, Vice-Chairmen, and Maurice Bernhardt, Treasurer.

The following are the members who were active in the sale of tickets for the concert. The names are listed in the order of the amount of tickets sold:

Morty Silverstein
Samuel Lemberg
Aaron Gottlieb
Hon. Emanuel Greenberg
Hyman Aaron
Joseph M. Schwartz
Maurice Bernhardt
Samuel Greenblatt
Aaron Lewis
Isidor Fine
Harry Dilbert
Morris Dlugasch
Mrs. Morton Klinghoffer
Sol Sussman
Louis Halperin
Louis Weinstock
Benjamin Kaplan
Frank Levey
Samuel Moskowitz
David Goldstein
Pincus Glickman
Ben Gunther
Morris Brukenfeld
Isidor Silberberg
Charles Fine
Dr. Moses Spatt
Heyman Schrier
Charles Perman
Mrs. I. Wiener
Jacob S. Doner
Mrs. I. Lowenfeld
Albert Joley
Jacob A. Fortunoff
Harry Zucker

Morris D. Wender
Mrs. Albert Witty
Alex Bernstein
Nathaniel L. Goldstein
Moses Ginsberg
Benjamin J. Kline
Fred Kronish
Louis Kotinsky
David Levkoff
Benjamin A. Levine
Ira T. Kraner
Louis Parnes
Louis Zankel
Dr. Reuben Finkelstein
Samuel Rottenberg
Meyer Chizner
Samuel Katz
Isaac Levingson
Mrs. M. Levy
Herman A. Tiebitz
Meyer A. Rosen
William I. Siegel
Benj. Markow
S. A. Doctorow
S. H. Goldberg
S. M. Elowsky
Ben Martz
Albert A. Weinstein
A. H. Zirn
Herman B. Schell
Saul Abelov
S. A. Schneider
Philip Brenner
A. David Benjamin
Mark J. Goell
Leib Lurie
Louis Gordon
B. Chess
J. W. Gottlieb
Abraham Feit
Henry Gross
Harry Greene
Samuel Levine
Ernest Mahler
A. R. Melker

Bar Mitzvah

We extend our hearty congratulations to Dr. and Mrs. Arthur W. Uran on the occasion of the Bar Mitzvah of their son Maurice in the Center Synagogue this Saturday morning, December 28th.

New Year's Gym Schedule

On Wednesday, January 1st, the holiday schedule will prevail in the gym and baths department. The facilities will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

MAKE YOUR RESERVATIONS NOW

— for the —

CENTER'S NEW YEAR'S EVE DINNER & DANCE

TUESDAY, DECEMBER 31st

Excellent Dinner - Entertainment
Cocktails — Favors

all for

\$5.00 per person

The dinner and dance music
will be furnished by

HENRY TOBIAS

and his famous orchestra

Accommodations limited to Center
members and their friends

MEMBERSHIP CHANUKAH PARTY

THURSDAY EVE., DEC. 26th

Rev. David J. Putterman

Talented Concert and Radio Artist,
Cantor of the Park Ave. Synagogue
will render several selections in keeping
with the joyful Chanukah spirit

Irving Davidson

in a program of Jewish wit and
humor

Rev. Samuel Kantor

will kindle the Chanukah lights

Refreshments will be served

Admission will be limited to Center
members and membership cards will
be required.

*This rule will be strictly
enforced.*

BRIDGE & MAH JONGG PARTY

— given by the —

**Sisterhood of the
Brooklyn Jewish Center**

667 Eastern Parkway

Monday, January 20, 1941
at 1 p.m.

— REFRESHMENTS —

Subscription — 75 Cents

Proceeds to Charity

MRS. MAURICE SCHNALL
MRS. HYMAN FRIED
Co-Chairmen

SERVICE FOR CHANUKAH

CHANUKAH or the Feast of Dedication begins at sunset on Tuesday, December 24, and lasts eight days. A candle is kindled soon after nightfall on the first evening, and on each successive evening another candle is added. On Friday the Chanukah lights are kindled before the Sabbath.

The following blessings are recited before kindling the lights:

Bo-ruch atoh a-do-noy, e-lo-he-nu me-lech ho-o-lom, a-sheer kid-d 'sho-nu b'mits'-vo-sov v'tsi-vo-nu l'had-lik ner shel chan-nu-koh.

Praised be Thou, o Lord our God, Ruler of the world, who hast sanctified us by Thy commandments, and bidden us kindle the Chanukah lights.

Bo-ruch atoh a-do-noy, e-lo-henu me-lech ho-o-lom, she-o-soh nis-sim la-avo-se-nu ba-yo-mim ho-hem baz'-z'man haz-zeh.

Praised be Thou, o Lord our God, Ruler of the world, who didst wondrous things for our fathers at this season in those days.

The following blessing, for the first night only, is recited in addition to the two blessings listed above:

Bo-ruch atoh a-do-noy, e-lo-he-nu me-lech ho-o-lom, she-hech'-yo-nu, v'ki-y'mo-nu v'hig-gi-o-nu laz-z'man haz-zeh.

Praised be Thou, o Lord our God, Ruler of the world, who hast granted us life, sustained us, and permitted us to celebrate this joyous festival.

ROCK OF AGES

Rock of Ages, let our song
Praise Thy saving power;
Thou amidst the raging foes,
Wast our shelt'ring tower.
Furious they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our strength failed us.

Kindling new the holy lamps,
Priests approved in suffering
Purified the nation's shrine,
Brought to God their offering.
And His courts surrounding,
Hear, in joy abounding
Happy throngs
Singing songs
With a mighty sounding.

Children of the Martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where e'er ye may be scattered.
Yours the message cheering

That the time is nearing
Which will see
All men free,
Tyrants disappearing.

MACCABEAN BATTLE SONG

To battle! To battle! Though few
be our band,
While the hosts of the tyrant are
countless as sand,
Fear not! For they trust
In the right arm of dust!
In shields that may shiver; in
swords that may rust;
But our arm of defense
Is the arm of the Lord.
His Law is our shield, his wrath
is our sword;
The heroes that lead us are priests
of His shrine.
And His glorious Name is our
banner divine!

—SOLOMON SOLIS-COHEN

AN IDEAL GIFT

to Jew or Gentile

RABBI LEVNTHAL'S

"JUDAISM—AN ANALYSIS and AN INTERPRETATION"

What Ludwig Lewisohn says of this book:

"This volume seems to me the best and most lucid brief and popular exposition of Judaism that I know in any language."

Price \$2.50. Orders may be placed at the Center desk.

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Line of
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for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

Personal

The *Review* is happy to extend the congratulations and felicitations of the Brooklyn Jewish Center to our neighbor, Rabbi Harry Weiss of Temple Shaare Zedek who celebrated on Dec. 20th the twentieth anniversary of his rabbinate in Brooklyn.

Congratulations

Hearty congratulations and best wishes are extended to the following:

Mr. and Mrs. Louis Parnes on the occasion of the birth of a daughter to their children Mr. and Mrs. Eddie Parnes on December 17th.

Reception to Mr. Edelstein Postponed

The reception in honor of Mr. Edelstein, formerly of our Hebrew School faculty, which was originally scheduled for December 30th, has been postponed to a date in January, to be announced later.

Recital By Irene Rosenberg, Youthful Prodigy

Eleven year old Irene Rosenberg, the gifted daughter of Dr. and Mrs. Albert Rosenberg, will give a piano recital at Town Hall on Monday afternoon, December 30th. Young Irene was hailed by the music critics when she gave her first recital a year ago.

Hebrew School Entertainment Next Sunday

On Sunday morning, December 29th at 10:30 o'clock, the children of the Hebrew School of the Center will hold their annual Chanukah entertainment with a varied program in both Hebrew and English.

Employees' Chanukah Gift Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual Chanukah gift fund. Members who wish to contribute to this fund are requested to please send their checks to the Center with the least possible delay.

Center News Continued on page 22

FORUM LECTURES

DECEMBER 30th

RABBI MILTON STEINBERG

Lecturer and author. Rabbi, Park Avenue Synagogue, Author of "The Making of the Modern Jew."

Subject: "GOD AND THE SOCIAL CRISIS"



Rabbi Milton Steinberg

SPECIAL LECTURE BY

LION FEUCHTWANGER

World Famous Novelist

MONDAY, JANUARY 6th, 1941 at 8:30

To enable all Center members and their friends to hear Mr. Feuchtwanger, this lecture will be held in the Center Synagogue. There will be no charge to members, and a nominal charge of 25c to all others.

JANUARY 13th

DR. ALBERT BRANDT

Author, Radio Commentator, Expert on Foreign Affairs, Former Prof. of Philosophy and the Social Sciences at the University of Newark.

Subject: "CAN DEMOCRACY SURVIVE?"

JANUARY 20th

DR. LUDWIG LEWISOHN

Famous Lecturer, Author and Literary Critic. Author of "Upstream," "Mid-Channel," "The Island Within," "Last Days of Shylock," etc.

CONTRIBUTIONS TO KOL NIDRE

OUR heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre services:

Fein, Hyman	Block, Mrs. B.
Preston, Harry	Duberstein, Mrs. M.
Fine, Isidor	Fortunoff, J. A.
Fine, Mrs. Isidor	Freedman, H. A.
	Gabriel, B.
Greenblatt, Samuel	Ginsburg, Abr.
Kline, B. J. !	Ginzberg, Michael
	Glickman, Pincus
Levkoff, David	Goldberg, M.
	Goldberg, M. E.
Aaron,	Goldstein, N. L.
Mr. & Mrs. H.	Goldstein, Dr. M.
Bernard, Mrs. L. W.	Goody, H.
Brenner, Philip	Gottlieb, Jos. W.
Brukenfeld, M.	Greenberg,
Dlugasch, M.	Judge Emanuel
Elowsky, Mr.	Gross, Henry H.
& Mrs. S. M.	Hirsch, Mrs. L.
Ginsberg, Moses	Hornick, Louis
Goldstein, Mr.	Horowitz, Jos.
& Mrs. Jos.	Kaplan, Benj.
& their children	Karron, Abr.
Sidney and	Leibowitz, Mrs. S.
Phyllis	Leventhal, Harry
Goodstein,	Leventhal, Julius
Mr. & Mrs. D.	Leventhal, Norman
Halperin, Louis	Levey, Frank
Lurie, Leib	Levine, Jos.
Miller, Morris	Levingson, I.
Moskowitz, Samuel	May, Judge Mitchell
Anonymous	Metzger, Morris
Rutstein, Jacob	Meltzer, Samuel
Smerling, Morris	Neinken, Morris
Storch, Stanley	Nemerov, Wm.
Sussman, Sol	Polivnick, Isidor
	Posner, Louis
Levine, B. A.	Rachmil, Mr. &
Brenner, Louis	Mrs. Hyman
	Riker, I. Jerome
Aaron, Jos. J.	Robbins, Louis
Greenfield,	Rothkopf, Mr. &
Dr. S. D.	Mrs. Morris
Herzfeld, Max	Rutchik, Max M.
Holtzmann, J. L.	Saffer, Louis
Kaplan, Abraham	Salit, Mrs. H.
Koff, Samuel	Sarezky, E. R.
Koven, Dr. Benj.	Schlesinger, L. H.
Kugel, S. H.	Schneider, S. A.
Parnes, Louis	Shapiro, N. D.
Lemberg, Samuel	Silberberg, I.
Polsky, Archie	Sklar, Mrs. John
Rosenfeld, Irv.	Spiegel, Simon
and Jacob	Triebitz, Herman
Rothkopf, Hyman	Weinstock, Louis
Salwen, Nathan	Wender, Morris D.
Schwartz, Jos. M.	Wolff, Louis
Shapiro, Abr.	Zwerdling, Tobias
Sokoloff, Ralph	Danziger, Mr. &
Silverstein, Morty	Mrs. S. I.
Strausberg, S.	Hoffman, Isidor
Spatt, Dr. Moses	Goody, Chas.
Tanenbaum, B.	Gottlieb, Aaron
	Schrier, Mrs. J.
Abrams, Hyman	Ball, William
Bernstein, Alex	Anonymous
Dilbert, Chas.	Glasser,
Bank, Robert J.	Mr. & Mrs. A.
Barnett, Mrs. S.	Glaubman, Jos.
Bernhardt, M.	Glaubman, Louis

Goldberg, Louis
Gray, Isidor
Horowitz, Sol
Kuflik, Mrs. A.
Levinthal, Lazar
Lipshutz, P. L.
Lyons, Lester
Ostow, Kalman I.
Prince,
Mrs. A. & Sons
Rosenbluth, I.
Schrier, Heyman
Wolfe, Dr. S. A.
Wohl, Mrs. F.
Zinn, Martin
Zirn, Samuel

Artzis,
Mr. & Mrs. A.
Bellin, Chas. H.
Bernstein, Elias
Blacher, Chas.
Brown, Mr. &
Mrs. A. Milton
Brown, Nathan D.
Brown, Theodore
Bruck, R.
Block, Mrs. S.
Doner, Jacob S.
Dilbert, Harry
Feinberg, David
Finkelstein,
Dr. Reuben
Froelich, Henry
Goell, Milton J.
Goldberg,
Gladys & Muriel
Golden, Samuel
Greene, Harry
Greenspan, Mr. &
Mrs. Jacob
Halpern, Mr. &
Mrs. David
Horowitz, Dr. Joe.
Horwitz, Samuel
Joseph, Mr. &
Mrs. Arthur
Kaufmann, Leo
Kirschman, M. J.
Klein, Mrs. Louis
Klinghoffer, M.
Leavitt, Marcus
Lemler, Dr. M. R.
Levy, Jeremiah
Lowenfeld, I.
Perlstein, I.
Perman, Chas.

Plotkin, Dr. &
Mrs. Henry
Posner, Mrs. Abr.
Raabin, Herman
Rosen, Louis
Rosen, Morris
Safier, Chas.
Schaeffer, Frank
Schless, Chas. J.
Schrier, Isaac
Seeger, Samuel A.
Stulman, Mrs. Ida
Stark, Joseph
Stark, Samuel
Stoloff, Dr. B.
Teperson, Dr. H. I.
Weinstein, Abr.
Weinstein, A. A.
Wiener, I.
Wunderlich, Chas.
Zirinsky, H.

Drexler, Mrs. Y.
Fishman, S. J.
Flaumenhaft, Mrs.
Friedlander,
Mrs. Rose
Goldman, A. L.
Halperin, Emanuel
Hausner, M.
Hoffman, N.
Horowitz, Mrs. G.
Hyde, Dr. W. H.
Klein, K. Karl
Koch, Samuel
Kozinn, Maurice
Kraus, Dr. Chas. B.
Kraus, Mrs. Rose
Kreitzberg, Frank
Lotenberg, A.
Levine, M.
Levine, Alex
Markowe, Ben.
Munzer, Harry
Reager, Mrs.
Reichman, Mrs. A.
Roth, Louis J.
Waxman, Benj.

Amer, Mrs. Rose
Stricks, Rae
Pincus, Mrs. L.
Rutta, Thomas

Shure, Mrs. Eva
Pashenz, H. J.
Tukel, Irving
Wolf, Chas.

CHANUKAH AT THE CENTER ACADEMY

WOULD you like to know how the pupils of the Center Academy of the Brooklyn Jewish Center are preparing for their Chanukah celebration? Many activities are in progress. Everybody is busy—teachers, children and parents. The Chanukah story is told and retold. The historical background of the period is studied through prayers and songs.

It is gift giving time besides. "Chanukah gelt" is one of the old Jewish traditions, and learning and observing of "Chanukah gelt" has been re-interpreted as the giving of Chanukah presents. Consequently in our progressive school a number of interesting, modern activities grow out of this age-old tradition.

With the aid of Hebrew teacher, the children write their Hebrew playlet which they will present at the Chanukah assembly, on Friday afternoon, December 20th at 1:30. With the help of the music teacher, they compose a melody to a song or they create a dance to an ancient Chassidic tune. The shop has been humming with activity for weeks. There, under the supervision of a skillful teacher, the children make brass Menorahs and ash trays, silver bracelets and brooches, leather belt and purses, hand-woven gaily designed covers for the Sabbath table, etc. In the art room, scenery for plays is planned and painted. The school kitchen, too, has a function to perform. Under the direction of the grade teacher and the school dietician, cookies are baked or apple jelly is made.

All the things mentioned are Chanukah presents from the Center Academy pupils to their parents. The parents, too, enter into the spirit of the holiday. From the Parent-Teachers Association, the school will receive this year a wood-turning lathe and several hand looms for more extensive work in the craft shop. In addition, the P. T. A. presents every child in the school with a package, prettily tied with a ribbon, the orange color of the Chanukah candle. Since the holiday originated in Palestine, the gifts are appropriately articles imported from Palestine.

The spirit and the tradition of the holiday are best expressed in the assembly which begins with the lighting of the Chanukah candles.

CHANUKAH DANCE

given by the

JUNIOR LEAGUE

Thursday Evening

December 26th

Dancing and Refreshments

Admission — 25 Cents

GALSWORTHY'S PARABLE WRITTEN AFTER KISHINEV

Continued from page 4

Wandering Jew! The Frenchman, overcome by emotion, said to him: "In doing what you do, you have become as Christ, in a world of wandering Jews."

That's the whole story, the simple story of a Christian who esteemed himself a Jew whilst most of his co-religionists esteemed themselves Christians—though the gentle founder of their religion would have been seized with horror at the very idea that those, at best, indifferent people could regard themselves his followers.

We Jews do not believe in the medieval myth of Ahasuerus, the Jewish shoemaker who was blamed for having refused Jesus Christ, bearing the heavy Cross to Golgatha, rest in his doorway. The legend has it that he was punished for his cruelty, doomed to wander restlessly over the earth until the Day of Judgment.

We do not consider ourselves adequately represented by this Ahasuerus, nor do we believe that the incessant persecutions we have suffered are the punishment for Israel's failure to acknowledge Jesus of Nazareth as the Messiah. But Galsworthy himself, in presenting an average man who is imbued with the spirit of Christianity, and who takes for granted every syllable of the New Testament, is far from preaching dogmas or putting theological problems. His is mainly a human problem:

"Provided there exists always that good man of a Wandering Jew," the Frenchman of Galsworthy's story concludes, "he will certainly have become a Christ, in all these centuries of being refused from door to door. Yes, yes, he must well have acquired charity the most profound that this world has ever seen, in watching the crushing virtues of others. All those gentry, of whom he asks night by night to let him rest in their doorways, they tell him where to go, how to 'menage' his life, even offer him money, as I had seen; but, to let him rest, to trust him in their houses—this strange old man—as a fellow, a brother voyager—that they will not; it is hardly in the character of good citizens in a Christian community. And, as I have indicated to you, this old man of mine, cracked as he was, thinking himself that Jew who refused rest to the good Christ, had become, in being refused for ever,

the most Christ-like man I have ever encountered on this earth, which according to me, is composed almost entirely of people who have themselves the character of the Wandering Jew."

THE WONDERFUL LAMP

Continued from page 12

poured into their mouths and then small wicks are placed there for lighting."

"Oil? But we have been using candles," said Matathiah.

"You remember," answered his father, "when the Maccabees entered the Temple to rekindle the Menorah, they found only one small vial of oil which sufficed for eight days burning. pure olive oil had to be used for the Temple Menorah, which was not easily obtained. Now we use candles, but many people still prefer oil."

This statement does not need any comment, does it? But it is worth remembering that Galsworthy's reply to the anti-Semites (or rather to its half-hearted supporters) was written by the novelist under the shock of the Russian pogroms which preceded World War I.

"Father, between the lions are seven stands. Are they for oil too?"

"No! these stands were inserted later, for candles to be used for the Sabbath."

Matathiah, for a long time stood gazing at his remarkable Chanukah lamp, thrilled at its story. It was winter and cold outside but in Matathiah's heart was warmth. He was full of pride and joy in the possession of that beautiful and sacred Menorah.

BROOKLYN JEWISH CENTER ACTIVITIES

*Continued from page 21**Sisterhood Choral Group*

The Sisterhood Choral Group has resumed its activities for the season. Center members who are interested in joining this group are requested to please leave their names at the information desk. The group is under the direction of Mr. Moshe Nathanson, accompanied by Dorothy Marvin at the piano and meets every Tuesday at 12:45 p.m.

Additions to the Library

The library has acquired the following books during the past month which are now available for circulation:

"Land Policy of Palestine"—Granovsky.

"First Marquess of Reading"—Rufus Isaacs.

"No. 1 Castle Street"—Katz.

"Literature of the Old Testament"—Bewer.

"Stranger Than Fiction"—Louis Browne.

"Sons of the Fathers"—A. Halper.

"Essentials of Bible History"—F. Mould.

"Embezzled Heaven"—Franz Werfel.

"Tides of Fortune"—Stefan Zweig.

Personals

Best wishes for a speedy and complete recovery are extended to Mrs. B. Forman, who is confined at Mt. Sinai Hospital, and to Mr. Hyman Aaron, Vice-President of the Center and Chairman of the House Committee who is confined to bed due to illness.

Sabbath Services

Kindling of candles at 4:21 o'clock.

Friday evening services at 4:20.

Sabbath services, Parsha Mikez, will commence at 8:45.

Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:15 P.M. Mincha services at 4:20.

Daily Services

Morning services at 7 and 8.

Mincha services at 4:20 P.M.

Center Library

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M. and on Sundays from 10:30 A. M. to 3:30.

AT SIXTY SHOLOM ASCH WINS NEW FAME

Continued from page 8

public life, and their religious and political life. Their varied daily occupations, their customs, practices, habits are revealed to us, are brought to life for us and placed right into their natural environment in the valleys and hills of ancient Palestine. One sees the people at work, senses the very tools that they work with, partakes of the food that they eat, touches their clothes and their home furnishings, and shares their very thoughts when at work or at play, at peace with themselves or in rebellion against the Roman overlords. It is all so real and so true even when the living men and women are not always completely so. But what has caused Asch, the East European Jew writing in Yiddish, to forsake his usual subjects and wander forth in search of a theme into fields that are considered strange among the great majority of his fellow Jews? We will let Asch himself solve this riddle for us.

In an interview published in the *New York Times* (April 29, 1940) he said that he started this book while in Palestine, in 1907, took it up again on another visit to that country in 1914, and again in 1929, and once more in 1936.

"For years," he said, "I have lived in the past, in the temples and roads of Jerusalem, studying and writing and re-writing until the life of today seems less real to me than the life of that day. Now I am beginning to feel at home again in these times and to take an interest—a very great interest—in New York as it is lived today." A few weeks later—at the convention of the American Booksellers Association—he affirmed that he had "looked forward for years to the opportunity of writing 'The Nazarene,'" which he described as "a spiritual inspiration, a great purifying consciousness." He continued: "In these times when human beings have lost sight of the milestones of civilization, I thought it worth while to remind ourselves of the essential sources responsible for our being human. These sources are mainly in religion. It is the beginning of religious thought that makes man human. From Judaism and Christianity spring the two pillars of all of our civilized standards—love of God and love of man. Without them life is not worth while."

We find an even clearer and more explicit statement in a recent magazine article written by Mr. Asch ("The Guilty Ones," *The Atlantic Monthly*, December 1940.)

"If Jesus the Nazarene really existed and lived on earth as we are told in the New Testament," he wrote, "his earthly existence did not consist merely of symbolism, which is what some would persuade us; his life consisted of actions, of day-to-day contacts with his fellow-men. Who were the rulers to whose power and decree every Jew in Palestine during the time of Jesus was subject?"

"At that time there were two powers ruling over the Jews—Rome and the priesthood. The two competed with each other in taxing the life out of the Jewish masses. The representative of the hated foreign power was Pilate, the cruel and tyrannical Procurator who employed every inhuman means possible to torment the Jews. And what Rome left over was eaten up by a corrupt and degenerate priesthood . . . I call upon all those who are acquainted with Jewish law and the procedure of a Jewish court trying a man for his life to bear witness that it is impossible, according to the Jewish law, to deliver a judgment similar to that pronounced by the Sanhedrin. It is impossible both to the time and circumstances of the trial and to the sentence itself . . . No, it is not the Jews of that time, and certainly not the Jews of today, who are to be held responsible for the murderous deed committed against Jesus of Nazareth! The blame for this is to be laid at the door of Rome, as none other than Tacitus himself testifies in the only place he mentions Jesus' name . . . This is not intended to mean that Jesus met with no opposition at all from the Jews . . . and a Jew living today certainly need assume no responsibility for it . . . As a Jew I believe with all my heart that many chapters and parables were written in the holy spirit . . . It was only later, with the spread of the new faith, that the guilt for Jesus' death was placed on the shoulders of our race . . . Jesus was not a Christian; he was a Jew."

Such is the author's own explanation of the genesis and the objectives

of this stormy petrel among his novels.

His next book, according to Mr. Asch, is to deal with the American scene, with life as lived by the Jews in New York City. He is also inspired at present by the flowing and throbbing river-front and the life going on alongside of it. He may decide to use this topic.

THE SINNER

Continued from page 11

"is an acknowledgment. I must raise you, even though it be against my will and against your will."

There was dead stillness in the room, people waiting to hear what would come next.

"You are silent?" asked the Rebbe, now a little sternly.

"You want to be a raiser of souls? Have you, bless and preserve us, bought the Almighty for yourself? Do you think that a Jew can approach nearer to God, blessed is He, through you? That you are the 'handle of the postle' and the rest of the Jews nowhere? God's grace is everywhere, whichever way we turn, every time we move a limb we feel God! Everyone must seek Him in his own heart, because there it is that He has caused the Divine Presence to rest. Everywhere and always can the Jew draw near to God . . ."

Thus answered Reb Avrohom, but our people, the Rebbe's followers, shut his mouth before he had made an end, and had the Rebbe not held them back, they would have torn him in pieces on the spot.

"Leave him alone!" he commanded the Chassidim.

And to Reb Avrohom he said:

"Avrohom, you have sinned!"

And from that day forward he was called the Sinner, and was shut out from everywhere. The Chassidim kept their eye on him, and persecuted him, and he was not even allowed to pray in the house-of-study.

And I'll tell you what I think: A wicked man, even when he acts according to his wickedness, fulfills God's command. And who knows? Perhaps they were both right!

"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"



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